The Missionary Herald

VOLUME CXV APRIL 1919 NUMBER 4

IT is good news that comes to us from Constantinople and the Relief Commission. A cable dispatch from Dr. Barton, via Washington, which was received at the Board Rooms March 11 says:—

Starting the Relief Expeditions

"Everybody in excellent health and spirits. Missionaries here and in the interior are remarkably well and hopeful, with unexpected opportunities unfolding, as the Mohammedans are now passing under pressure from England and France. Great numbers of Christian children and of girls hitherto sequestered are now appearing, a fact which imposes an enormous responsibility impossible to evade. President Main has gone to the Caucasus with Mr. Elmer. The two Moores [Professor Moore and his son John] are starting for Konia, Cesarea, and Sivas with Messrs. Beach, Thayer, Partridge, Irwin, and others. Dr. Barton is starting for Adana, Tarsus, Marash, Aintab, Aleppo, Konia, Mardin, Diarbekir, and Harpoot, with Professor Moore, President Gates [of Robert College], Messrs. Riggs, Weeden, Means, Wirt, and others. Dr. Washburn is making an exploring trip to Samsoun with three others. Food prices are falling and conditions are improving since the arrival of special food supplies. There is tremendous need; all available missionary forces ought to be upon the ground at the earliest moment, and new recruits should be engaged upon language study in preparation for the impending task. The entire country is awaiting a strong, sane, fraternal, Christian approach."

Besides familiar missionary names in the above list appear those of well-known Congregationalists in America. Beach is the son of President David C. Beach, D.D., of Bangor; Thayer, of Rev. Lucius H. Thayer, D.D., of Portsmouth, N. H.; Weeden, of Rev. Charles F. Weeden, D.D., of Newton Center, Mass.; Means, of Rev. Frederick H. Means, of Winchester, Mass. (and the American Board Rooms). Wirt is Rev. Loyal L. Wirt, D.D., of Wellesley Hills, Mass. Who will not envy these men, younger and older, who have chance thus to help rehabilitate a land and its stricken peoples?

FOR an enterprise that at its beginning seemed heavy with difficulties and uncertainties, this Relief Expedition to the Near East certainly has developed with astonishing success. The Commission report that every courtesy and aid were given them by officials and representative leaders in London, and that at Paris they had ample opportunity to lay their case and to discuss their plans before men of influence at the Peace Conference. They were able to promote the welfare of the relief workers sailing from New York, so that those who could get transportation only to France were promptly transferred by train to Marseilles, and there trans-shipped at once for Constantinople. The Commission divided at Paris, some members remaining behind for a little while to promote plans, and others hurrying on to Constantinople. Arriving there, they reported that every facility for protection, travel, and transportation was accorded them by the dominating powers.

Favoring Fortunes

The fact is that the Turkish government has virtually ceased to function,

and that the Allies have taken over control of the land, presumably through British military occupation. The good result of this change was immediate and widespread. Open mail to and from Turkey became possible, and the way was cleared for relief and rehabilitation projects. The departure from the United States both of the Commission, by the route via England to the Continent, and of the missionaries, relief workers, doctors, nurses, going directly to France, proved rightly timed. They arrived at Constantinople at the opportune moment, ready to enter in just as the way was made clear.

Nations Shall Come to Thy Light

AN episode of the stay in Paris was the coming to Secretary Barton of a delegation of Georgians, asking that the American Board should begin work in their country. There are about three million of these Georgians, inhabiting the country just east of the Black Sea and with their capital at Tiflis. They are a strong, fine-looking, virile race, with a romantic history; nominally Christian, but wild, superstitious, half-pagan in their religion. Their women, because of their beauty, often have been drawn upon to furnish favorites for Turkish harems.

The conversion of the Georgians to Christianity occurred in the year 320, after a series of remarkable events which so impressed their king and queen that they set themselves to introduce the new faith among their people.

The delegation which was met in Paris was there presenting the claims of the Georgians, as a separate people, for recognition and protection at the hands of the Peace Conference. Learning of Secretary Barton's presence in the city, they sought an interview to say that they had watched American Board work in Armenia and Turkey, and would do anything in their power to facilitate its work among their own people. Here is a door of opportunity suddenly opening into what was a part of Russia, and to a people that has the Christian name and heritage. Their spokesmen in Paris were most cordial in their expressions and apparently in deep earnest. If relief work is undertaken in their region, a closer acquaintance will be secured with this people, astir with new hope and purpose.

The Lifting of the Ban

THE Censor has lost his job in Turkey also. Open mails are resumed. From out the silence and concealment that have enveloped that land since 1914 are coming now tidings that have been waiting long for their delivery. Letters have been received in the United States written by hands that were years ago closed in death. One letter from a daughter in Turkey to her mother in America now comes to light, when daughter and mother have been for more than a year reunited in the world where there is no sorrow or death. Letters of inquiry, messages of love and cheer, and the substantial help of funds are being sent by eager Armenians in this country, who have waited long to know whether any of their kindred were left alive and in their homes, after the fearful orgy of massacre and persecution. It is a time of revealings, with heart-breaking sorrows for many as vague fears become tragic certainties, but with happy surprises for others as unexpected deliverances appear and the power of recovery asserts itself. There is mingled light and shade in Turkey, but for long the shade will prevail. Only as one looks ahead and counts upon the restoring might of God's fatherly love can he view the spectacle of Turkey with courage and hope.

April 13-20

THE Federal Council has done well in proposing to the Churches of Christ in America a program of Holy Week observance which, while reflecting the great objective facts of that memorial season, is keyed to the situation of this present year and its challenge to every

Christian heart. Under such topics as the new Discovery of Self; of God; the new Stewardship; the new Passion for Others; the new Sacrifice, and the new Day for Palestine, are suggested lines of thought and prayer into which Holy Week properly leads, and which also gain fresh significance at this end of the World War. Taken with the Fellowship of Prayer program which the Tercentenary Commission commended to the churches for their following during Lent, and the call to a quickened evangelistic spirit and program which is being urged by our denominational leaders as a special goal for 1919, this proposed fellowship in a timely use of Holy Week affords increased hope that the springs of religious life in the country are to be cleansed and refilled; that the church of Christ is realizing its need of qualifying for the huge task that is on, and that was never before so clearly seen. "Thy people shall be willing in the day of thy power."

As to Russia

SOME reliable and thoughtful word as to the situation in Russia is what we all desire. So many and so conflicting reports are abroad that we are at a loss what to think.

The April issue of the "Envelope Series" meets this need particularly for one part of Russia, and that a very critical part—Siberia. Rev. Ernest A. Yarrow, an American Board missionary who, forced out of Turkey, went for relief work to the Russian Caucasus, only to be forced out from there and compelled to take a long, interrupted, and eventful journey overland to Vladivostok, has written out his observations and impressions, which, under the title, "The Growing Pains of Russia," afford a clear and illuminating picture of the actual state of things in that land of tumult.

And Rev. Fred F. Goodsell, an American Board missionary of Central Turkey, who also has been in Russia working as Young Men's Christian Association representative at Vladivostok, and is now in this country, has written a valuable introductory comment, which points out the bearing of these observations on the duty of the hour. All in all, it is a peculiarly rich and timely number of the "Envelope Series"; one that we feel sure will be welcomed and gain a wide reading. If you are a subscriber, lend your copy after you have read it. And if you are not now a subscriber, send a dime and your address, and get one year's numbers of this little quarterly. The April number begins a new volume.

The Way to Union Is to Unite

SINCE 1907, the Presbyterian churches of different forms in China have been working in ever closer coöperation and looking towards permanent organic union. Just before these plans were consummated, it occurred to some of them that perhaps the Congregational churches, or those churches connected with the American Board in America, and the London Missionary Society in England would come into the agreement. A conference was held at Nanking a year ago, as reported in the July, 1918, *Missionary Herald,* at which the churches of all these bodies were represented, and where articles of agreement were adopted providing for a Federal Union, but looking toward ultimate organic union. The movement was felt to be well launched, and to mark the beginning of a new era in the Christian movement in China.

Now comes word from China that at a second conference held at the beginning of this year in Nanking, where these same bodies were all represented (delegates from the several missions of the American Board being of the number), it was unanimously decided to form an organic union of the churches founded through the work of these three missionary bodies, instead of a federal council. If accepted by the local churches, this combination will be the first national undenominational union of Christian churches in China.

The Steps of Union

It was a surprisingly easy matter to effect this consolidation so far as the conference was concerned: a spirit of friendliness, coöperation, and Christian brotherhood pervaded all sessions. The accepted doctrinal basis was very brief and simple. It was recommended that the churches of the three uniting bodies all over China should form local associations and should include, wherever possible, other Christian bodies. Already they are considering in Peking uniting work and forming a Christian association in which denominational names will be dropped. The name of the new church, it is suggested, may be "The United Church of Christ in China." Several necessary steps remain to be taken: formal reports must be made to the missions, which must take formal action, which in turn, if favorable, must seek the approval of missionary boards. There will be careful and deliberate study of what is involved and how all vital interests shall be safeguarded. But what has already transpired is sufficient to call forth praise and thanksgiving. It must lead to a substantial and permanent fellowship in Christian work and worship.

Once more, missions point the way.

Debauching China again with Opium

It is disheartening to learn that the opium curse, which it was hoped had at last been lifted from China, is settling down upon her again, though now from another quarter. The devastating traffic which Britain forced on China to profit her Indian merchants, and which was stopped with infinite difficulty, has now been resumed by Japan for her own enrichment. It is reported that through the ports of Manchuria and Shantung which Japan controls, and from Formosa, she is introducing, largely through her own post office, which has branches in all leading cities, tons upon tons annually of opium and morphine. These are passed as military stores, which are not subject to inspection. The manufacture of morphine goes busily on in Japan and Formosa, and opium is being cultivated on a large scale in Korea. Japanese drug stores and medicine peddlers all over China do the retail work. The profits are tremendous, and the damage to life and character is corresponding. As reported on page 170, champions of the former crusade against the iniquitous business are girding themselves to attack its new manifestations. With the preoccupation of Western nations in the war's affairs, it is hard to get the attention and to stir the protest of the civilized world against this wickedness. Yet it seems incredible that the opium octopus should be allowed once more to fasten its tentacles on poor China.

A Friend to Little Children

Word recently came to America that Miss Mary Harding, of Sholapur, died on January 4, 1919. In the recent epidemic of influenza and pneumonia which swept over India, Sholapur suffered to an unusual degree. At one time, Miss Harding had the full responsibility for the care, not only of fellow-missionaries, but of many Indian Christians. Always frail, it was remarkable that she was able to rise, as she did, to this test of her strength, and it is not strange that when the strain was over she herself should have succumbed.

Miss Harding was the daughter and granddaughter of notable missionaries. A sister and a brother have already died in service in India, and another missionary sister, Mrs. Charles Burr, of Ahmednagar, survives her.

Everybody loved Mary Harding. Her associates couldn't help loving her. Never strong, she gave all the sweetness of her beautiful Christian character to the little children in her kindergarten, the girls whom she was training to be kindergartners, and to her fellow-missionaries. The kindergarten and training school which she founded were unique in Western India, and are exerting a continuously increasing influence on the educational and Christian life of a large area. Her

life has been a benediction to all who came in contact with her, and no one can ever measure its value to India.

Japan Mission's Publicity Bureau

HALF a century of work by the Japan Mission of the American Board is rounded out in this year 1919. As one way of emphasizing the event, the mission has appointed a Committee on Publicity, which is commissioned as a sort of town crier, to ring the bell and call the attention of the American Board's constituency to what has been wrought, and still more what may be wrought in the way of spreading the Christian light in the Sunrise Kingdom. This Publicity Committee has got to work, has issued its "Bulletin Number One," and is preparing to turn its streams of information and inspiration into whatever channels it may find open to receive them. The *Missionary Herald* lifts its hand and humbly asks for a stream. In that connection, let us call attention to Mr. Makino's timely article on Joseph Neesima's sympathy with the spirit of democracy which is so momentous a fact in Japan today. How far has the work of the American Board Mission tended to stimulate that spirit during the past half century? That would be an interesting disclosure if it could be determined and set forth. Unquestionably our mission has had a part in modifying autocratic and militaristic forces in Japan.

Consider the Alternative

IT is a good rule, when facing a proposed course of action, to consider what is the alternative; what will happen if that course is not taken. One may dislike the idea of compulsory vaccination, may know of some cases where vaccination has had injurious results, may shrink from forcing it upon everybody. What's the alternative? Shall we leave it to individual judgment, disregard the unanswerable value which military tests have proved inheres in vaccination, and let smallpox alone, to be combatted or not, as separate communities or individuals think best?

Similarly we may shrink from the proposal of a League of Nations; resent the surrender of any portion of national sovereignty; hesitate before "entangling alliances," and long to keep by ourselves in this America. What's the alternative? Do we consent to the patching up of peace after the traditional method whereby each of the victorious Allies shall get what it can, a balance of power shall be roughly established, and secret partnerships be made as guarantees for future stability; while disregard of smaller and weaker states, or the trading of their interests, works to foment hatreds, invite intrigues, threaten safety, and continue the ancient vicious circle from war to peace and peace to war? Is that what we want? Does that provide a settlement so satisfactory that we can afford to block the effort for another solution of this war and a way to an internationalized world?

The same method of considering the alternative has a value in the case of those who don't believe in foreign missions. They are not so many as formerly, and they are not so loud-spoken as aforetime. But they are yet to be found here and there; persons who declare that we ought not to press our religion on races and nations who have grown up under other faiths. What's the alternative; to withhold the spirit of our civilization while pushing our goods steadily upon these peoples; to communicate everything else but our best; to seek to maintain permanently a religious wall between East and West? Lincoln said this country could not go on half slave and half free. No more can this world, daily becoming more closely united, more truly one world, remain half Christian and half pagan. The alternative to foreign missions is absurd and impossible.

AN APPEAL FOR PRAYER

Addressed to the Christian People and Churches of North America and to Their Missionary Representatives in Foreign Lands by the Committee of Reference and Counsel of the Foreign Missions Conference of North America

WE stand in the presence of critical decisions. After four and a half years of war, marked by unprecedented sufferings and appalling losses of life, we have come at last to the days when the conditions of peace are being formulated. Issues of incalculable importance are at stake in the negotiations of the Paris Peace Conference. These decisions fix the future policies of Christian nations. They likewise affect the welfare of millions of people in non-Christian lands. They involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social, or religious. The decisions of the Peace Conference bear an intimate and determining relation especially to the future of vast populations which have been the object of our foreign missionary effort. Shall political conditions within these areas be marked by Christian principles of justice and service, or shall they subserve selfish and unworthy ends? Shall religious freedom and missionary liberty be established, or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended, or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the race, or shall they be such as to contradict the gospel of the Christ we carry to the world?

Unquestionably the difficulties are great. In spite of high intent and unselfish motives, how difficult to define the right pathway! How may divided opinions at Paris be reconciled? How shall the wide differences in racial viewpoints and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! The whole problem of Christianizing our international relations is now brought to the front. Those who at this critical moment have come into most intimate touch with the actual situation declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdom alone will suffice. Only his skill can fashion the decisions of the nations to subserve the infinite possibilities of coming days.

Let our appeal, therefore, be unto him in these days of crisis and far-reaching decisions. It is the peculiar function of the Spirit of God to impart wisdom unto those who know and fear him—and let us thank God for the God-fearing men who are members of the Peace Conference. Nor is the power of the Spirit of God limited to those who know and fear him. He who said to Cyrus, "I have called thee though thou hast not known me," is able to lead those who are strangers to him so that they shall build better than they know.

To this end we issue this appeal for prayer, asking that the Christian public of the United States and Canada, and also our missionaries abroad, give themselves to such regular and occasional individual intercession as may be possible until the peace negotiations shall have been completed; that they remember these great needs at the family altar and at all public services; and that the noon hour of each day be used as a momentary reminder of this great obligation to prayer and as an opportunity for such intercession.

On behalf of the Committee,

WILLIAM I. CHAMBERLAIN,
Chairman.

FENNELL P. TURNER,
Secretary.

THE KAMUNDONGO PRESS

By Rev. WILLIAM H. SANDERS, D.D.

THAT printing since its invention has made the centuries is a truism. So, of course, a new mission carries a small press or soon calls for one. To the untaught native the outfit is merely iron and lead, paper and black daub. To the missionary it is a gospel and educational megaphone. Apart from it he can address only those near at hand. With it all reading the language may be reached.

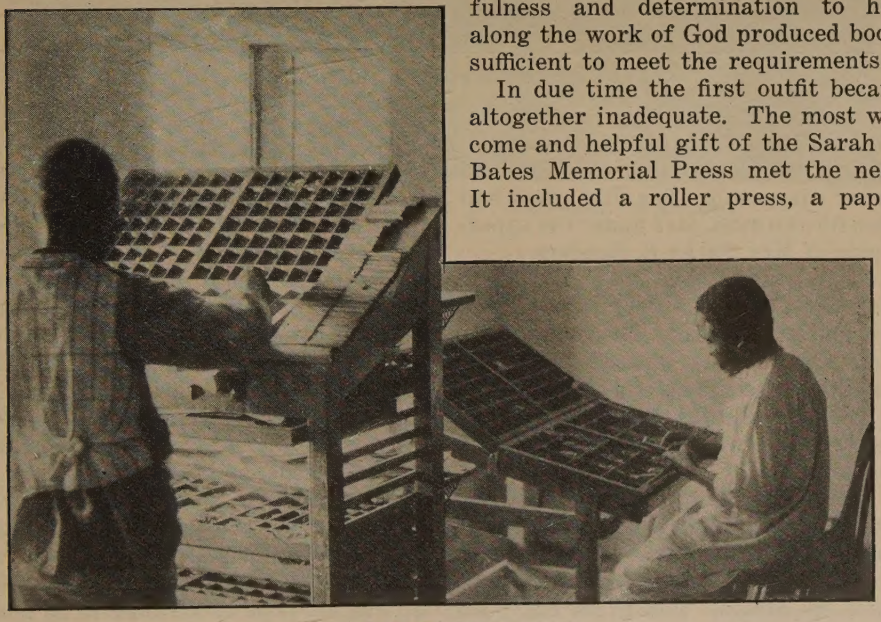
The West Africa Mission had the usual experience. A small press outfit, with a book of instructions, was obtained, and soon primers and Scripture portions were issued. For years the small outfit was adequate, since none could use the output but such as the missionaries taught to read the Umbundu; and for a long time candidates for instruction were not very numerous.

That talk could be put on paper and heard through the eye; that by the page distant friends could be heard and addressed was evident. Conceivably wise men, long dead, might have left messages on paper. So, too, God's word to men might be on the printed page. But that the Ochimbundu could learn this method of hearing and speaking, or that it was worth his while, seemed to him nonsensical.

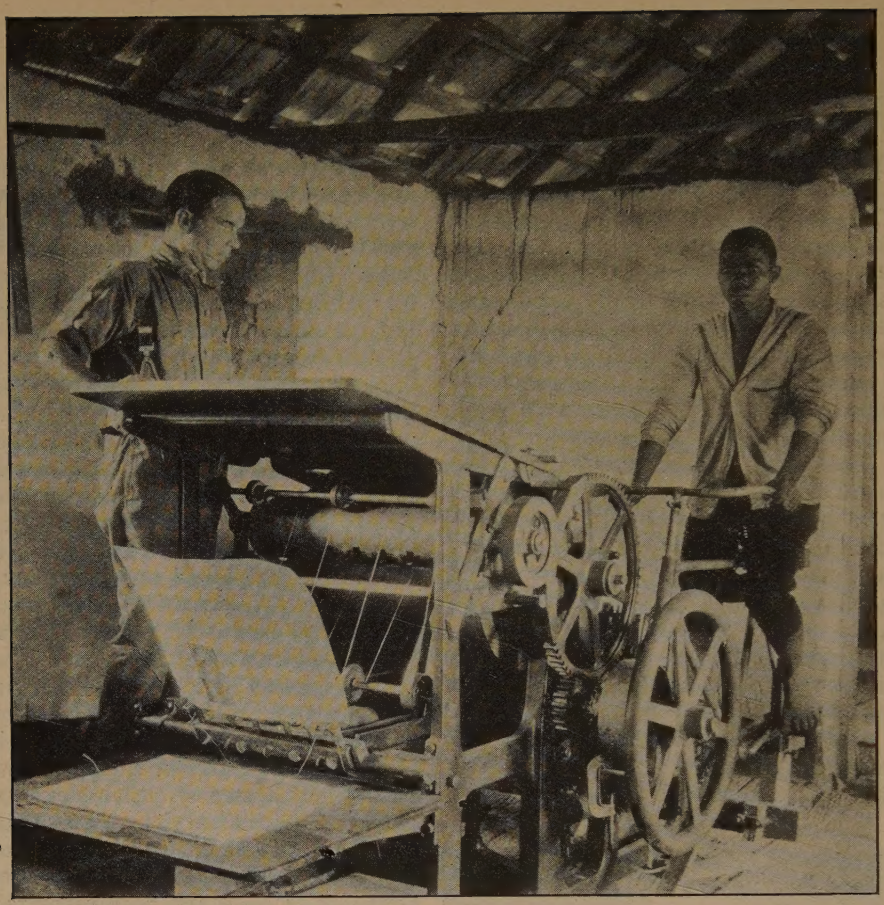
Natives were trained to do the press-work, but as a rule other employments were preferred. All found indoor confinement irksome. Some could not endure the eye strain. One lad persisted, when "justifying" the line of type, in crowding in, if possible, the first piece of spacing he picked up, even though it were a bit too thick. Tending to aggressiveness, his disposition asserted itself even in typesetting.

Some young fellows could not hold the job because of persistently mistaking the type for shot with which to load their guns for hunting birds, hares, and antelopes. Others developed aptitude for the service. Their faithfulness and determination to help along the work of God produced books sufficient to meet the requirements.

In due time the first outfit became altogether inadequate. The most welcome and helpful gift of the Sarah H. Bates Memorial Press met the need. It included a roller press, a paper-



IN THE PRINTING ROOM



BATES MEMORIAL PRESS AT KAMUNDONGO

(Note the bicycle power)

cutting machine, a stitcher, type, and minor equipment. The first press had been for the most part under the supervision of Mrs. Sarah B. Sanders.

For a year or two, Dr. F. E. Stokey took charge of the operation of this new and larger outfit. The young workmen were highly pleased when, by rigging to the press roller part of a bicycle, he enabled one to do by leg power what two had done by turning the wheel.

Later, Mr. James Hunter, a New England printer with years of experience, came to Kamundongo and gave himself unreservedly to his work. Ever since its arrival, this press has been supplying the needs of the enlarging work which the outgrown press would have failed to meet. The multiplied outstation schools, the boarding schools for girls and those for boys, the Central Girls' School, the Currie Institute, and the general Christian community require a much larger output than formerly. The Memorial Press meets this need well, issuing school books, portions of Scripture, graded Sunday school lessons, and other books.

Mr. Hunter's sudden death, after only two years' service, was a sad blow to the mission. Had he lived, he planned to enlarge the press output. It was his hope to arrange to do more

work for contiguous missions, and for such as will yet be established, once the Benguella Railway is extended to the Katanga copper mines, where it will touch the Cape to Cairo Road. This extension to Katanga is expected to be made as soon as railroad material can be obtained at reasonable prices.

During the past year the press has been under the care of Mrs. Hunter, who has given herself to the work devotedly. It is, however, a heavy task, and should be in charge of a regular printer.

The school books he carries were printed on the Mission Press

With the Sarah H. Bates Memorial Press, such a man could greatly help in carrying on and extending the work, not only of the West Central Africa Mission, but also of whatever others are or may be established in fields within easy reach. At first, the natives called the page a leaf and a book, leaves. The press is scattering leaves among them, not such as a frosted tree sheds to the winds, but such as are laden with God's thoughts, and are sent far and near for their healing.

STRAIGHTENING THE RAILS OF THE TRACK IN ANGOLA

LINES FROM MISSIONARIES' LETTERS

Shaowu, China

"The greater problem, however, is to convert a friendly group of Chinese into those who really hunger and thirst after righteousness and long to be followers of Jesus."—*Rev. Edwin D. Kellogg.*

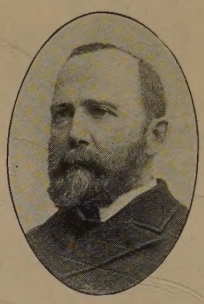
On the Way Back to Turkey

"The tremendous challenge of it all is inspiring, and at the same time I feel overcome at the magnitude of the task before us. Only a complete confidence in the God of infinite power and grace enables one to undertake to go forward at such a time."—*Susan W. Orvis, of Talas, Western Turkey Mission, recently in Peking.*

IN MEMORY OF REV. W. P. SPRAGUE

By Rev. JAMES H. ROBERTS

"FATHER, I desire that those whom thou hast given me be with me where I am, that they may behold my glory." My friend and former colleague, Rev. William P. Sprague, of Kalgan, China, received the fulfillment of this prayer, as he rested from his labors at Shortsville, N. Y., February 9, 1919.



REV. W. P. SPRAGUE

Born in East Bloomfield, N. Y., in 1843, and graduated from Amherst College and Yale Divinity School, he went to China in 1874 as a missionary of the American Board to the Mongols. From that work he was early transferred to work for the Chinese; in 1909 he finished his fifth term of service, making a total of thirty-five years of arduous toil in extending his Master's Kingdom on both sides of the Great Wall.

His consecration was heroic, with no doubt of his divine call. His open Bible could be seen on his desk at any time, as a volume daily studied with zeal. His kindness to the poor, always near at hand in China, was well known. In many preaching tours, in supervising Chinese preachers and teachers, in building, and other necessary forms of work, he never spared himself. Showing no fear, even amid the greatest dangers, he was a tower of strength to his associates. His sympathy and endurance were equally remarkable, and his thoughts were always first for others.

What a privilege it was to me, to spend my working lifetime closely associated with such a man, I can never tell. There were differences of opinion, but never a break of fellowship. In 1870, walking across the New Haven "Green" in a snowstorm, he shared his umbrella with me. We taught in the same Sunday school and met in the Yale Divinity Mission Band. In 1880 he welcomed me to his mission station, eight days' journey inland from the China coast. In 1883, when we were taking turns in country and city work, he said, "Let us be thankful that we can work together like this, and enjoy it while we can; for we may not always be able to do so." Yet ten years later, and twenty years later, found us still happily engaged in the same work.

On the distressful night of June 10, 1900, when mobs assailed the mission station, he showed fight, and the mobs retired. While others were packing trunks, he spent the night in reckoning accounts with Chinese preachers, teachers, and servants, determined that each should have his just dues, even if martyrdom should occur on the morrow. The next day, while the missionaries in Kalgan were penned up in a *yamen* as guests, or prisoners, of the Tartar general, Mr. Sprague rode out on his white horse, hired carts, and brought in our supplies of clothing and food.

After traveling to the distance of fifty miles, he returned to the city to get the money on deposit in a native bank. In the two months' flight for life through the Gobi Desert, he rode on a springless cart, and allowed others to ride his fine horse—the best in the caravan. The secret of all his marked virtues was his open Bible, in studying which he was most diligent. Even when busiest, he took time to let the Spirit of Christ enter and dwell in his life.

Our delightful fellowship was continued in later years, in this country. Last December he was with us in Hartford, attending the annual meeting of

the American Board, not content to miss a single meeting, and apparently more vigorous physically than for some years past.

His last evening on earth being "the preparation of the Sabbath," he studied his Sunday school lesson as usual, and, feeling sleepy, retired early. At some time in the night, without a word, and apparently without a motion, the brave, true soul left the body and awoke in heaven. Can any one doubt that such a life is continued in scenes of glory? To the joy of victory over sin, and of increasing Christlikeness, will be added that of mutual recognition; and the love and friendship of these years on earth shall be continued with gladness in some service for others in a higher sphere.

DIRECT NEWS FROM CZECHOSLOVAKIA

By. Rev. J. S. PORTER, of Prague

THE long silence is at last broken. We left Prague when Austria severed diplomatic relations with America, at Easter time in 1917. While Dr. Clark and family were in Switzerland, they continued in some communication with the workers, but since their removal to America, in August, 1917, we have been out of communication with the mission. We have not doubted that the good work has gone on as fully as war conditions would allow, but we have, of course, longed for the assurance that all was well for those we love in Czechoslovakia.

Now news has come, and good news, too. Czechoslovakia has resumed her postal contact with America. When will America reciprocate?

We have received a card from Miss Julia Most, one of our treasured friends in Prague. Also a letter from Rev. Alois Adlof, the pastor of our mother church in Prague, upon whose shoulders has fallen added responsibility while the missionaries have been necessarily detained in this country.

Although half of our preachers were in some form of war service, none have fallen in battle. That is such a joyful surprise. And none have died except the editor of our mission paper and the pastor of the Brno church in Moravia, Rev. Joseph Kostomlatsky. This good man, already advanced in years and full of good works, passed on in June, 1917. His gifted and consecrated daughter has assumed the editorship of *Betanie*.

"We need Bibles. Try to get us the Word of God." This is the first message from the land of John Huss, as reconstruction is being considered. This is indeed inspiring. We know there is need of everything, and the letter indicates that. "We need, most of all, Bibles," is the cry. Bohemia was the land of the Bible before Austria put its pall over her. May it again be the land of the Book, as of yore!

Another item of joyful news is the trend toward church union that has come with the new republic. The Lutheran and Reformed Churches have already united, and steps have been taken to unite all those in vital union with Christ in one church organization. Whatever the final result may be, these attempts to get together are big with promise for the work in the heart of Europe.

President Masaryk is living in Hradcany, the palace in Prague, the residence of the kings of Bohemia in the olden days. "The ancient glory of Bohemia has returned. God has answered the prayers of our fathers and our prayers," writes Mr. Adlof.

"Food conditions are somewhat improved, but there is real want everywhere. Money counts for little. During the whole war we have had a little milk, but now we have none. The country is drained." So runs the letter.

DNYANODAYA

CHRISTIAN JOURNALISM IN WESTERN INDIA

By Rev. ALDEN H. CLARK, of Ahmednagar

ONE of the oldest newspapers in India is the *Dnyanodaya,* which, being translated, means "The Dawn of Knowledge." It was started in Bombay, seventy-seven years ago, by American Board missionaries who felt that the spread of modern knowledge would help undermine Indian superstition and pave the way for the Christian message. Since this paper first appeared, many other journals have been started, have struggled on for a time, and have passed into oblivion, but the *Dnyanodaya* has continued in ever-enriching service.

As the Christian community increased, naturally this paper gave more and more attention to the type of material which would build up the Christian Church. It is now the *Congregationalist* of Western India. But it is more than that. Many are the little village communities into which it finds its way, week by week, where it is the only newspaper. The villagers gather around the Christian teacher and eagerly ask: "What is the War news? What is going on in the world outside?" And they sit around him cross-legged on the floor, in true Oriental fashion, while he reads them the news.

The paper is bi-lingual, having two pages in English and six in Marathi. It is widely read by intelligent, progressive leaders in the non-Christian communities. They read the Marathi columns because of the standing of the Marathi editor, Mr. Tilak, an eminent patriot and poet, as well as a literary man of unique gifts. They read the English columns because of the authority which they have gained with time and because of their inherent worth. English articles from the *Dnyanodaya* are frequently quoted in many other papers throughout the length and breadth of India.

And now this paper has renewed its youth and is entering upon a new era. Up to the present time, though the only paper of its type in Western India, and though its subscribers come from every Christian communion, it has been the organ of the Marathi Mission alone; but from January 1, 1919, five missions, representing four different church denominations, English, Scotch, and American, will be united in its control and support. The expectation is that this increased support will bring with it new subscriptions and increased financial backing, so that the paper can be enriched with illustrations and other features.

More and more, India is becoming a reading country. Newspapers have been multiplying during the War. Interest in public affairs has developed in every class in the community in a truly marvelous way. Probably there is no more effective missionary agency in all Western India than this old Christian paper, which has just started on a new career. The editor-in-chief, under whose charge the new arrangement was consummated, was Dr. R. A. Hume, of Ahmednagar. He is succeeded in this position by Rev. J. F. Edwards, of the Marathi Mission, while the famous Mr. Tilak continues to conduct its Marathi columns.

NEESIMA; DEMOCRACY'S FORERUNNER IN JAPAN

By Rev. TORAJI MAKINO, Kyoto

JOSEPH HARDY NEESIMA, founder and first president of Doshisha University, was a thoroughgoing democrat. In writing the introduction to the well-known "The Future of Japan," by his favorite student, Mr. S. Tokutomi, he prophesied that the future would be a world of democracy, and the destiny of Japan would depend on her capacity to adopt this world-wide movement. This was some thirty years ago, and a little while before he passed away, on January 23, 1890.

Joseph H. Neesima
Kioto, Japan.
日本京都 新島襄

He was a personal example of a true Christian democrat. Running away from the bondage of feudalism in old Japan, he found himself in the center of New England in the fall of 1865, when the great cause of humanity was proclaimed triumphant at the end of the Civil War. He was especially attracted by the personalities of Lincoln and Garfield, as most Japanese are hero worshipers. While he was being trained in the best institutions of New England, and breathing the best atmosphere of the old Puritan traditions, he was converted to Christianity, and learned to look up to the best character among the great men of the world, the Hero of heroes.

"If the mind of our people," he later remarked, "be directed to the Hero of heroes, the greatest the world has ever produced, I am sure it would revolutionize the future of Japan. He is far above Socrates and Confucius, yet he is the friend of the poor. He is far above Alexander or Napoleon, yet he shed his own blood for humanity, instead of shedding that of hundreds of thousands of the innocent for his own gratification. He had no selfish aim in his life; he was perfectly holy, yet perfectly simple; he had no place to rest his head, yet he sits for eternity on the throne of the universe. If the Japanese must have a hero, let them worship this one, the Hero of heroes. In following him, we shall obtain true human liberty and certainly preserve our individuality. Oh, how I long for our people to turn toward this Hero, so far above weak humanity! If I teach again," he concluded, with his characteristic sensibility, "I will pay special attention to the poorest scholar in the class. If I can do that, I believe I can be a successful teacher."

Six years after he landed at Boston, when the Japanese minister, Hon. Mr. Mori, offered to pay to Mr. Hardy, to whom Neesima owed all of his train-

ing in America, what he had expended for him, he expressed his preference for being supported by the personal free-will offering of kindness, rather than by the public fund of the officials. "I fear," he wrote to his friend then, "Mr. Hardy will give him a list of all the expenses which have been spent for educating me. And if he receives the payment from Mr. Mori, I shall be bound to the Japanese government by that sum of money. I would rather remain a free Japanese citizen and consecrate myself wholly to my Master's business."

He insisted on his independence and equality when he was received for the first time by the Minister of the Educational Bureau of Japan, in the early spring of 1872. He was then a theological student at Andover Seminary. He claimed that he was supported and educated by his Boston friends and had not received a single cent from the Japanese government, and should not be treated as its slave. During this interview he stood erect, while the rest of the government students were making the Japanese bow to the minister, until the minister stepped forward from his seat, shook his hand, and himself bowed. Of course Mr. Neesima then responded.

He was quite stiff-necked in regard to his conscience and his religious faith. While he was traveling in America and Europe with the Japanese minister and his party, to make inquiry about educational institutions, he kept always his own independent religious habits, and did not yield even as to the observance of the Sabbath. In that way he began to influence his superior officers and won his cause. After he went back to Japan and started his Christian school in 1875—which was regarded by all as an impossible thing, since Christianity was forbidden publicly up to only a few years before.

His conviction was that nothing is so fundamental and indispensable to a true civilization as a Christian university to train young men as Christian gentlemen, and he pushed on his great scheme with the characteristic straightforwardness which he had shown while he was studying in New England. No one else could have succeeded so well.

In an appeal to the Japanese public, November, 1888, about one year and a half before his death, he convincingly stated:—

"We do not believe that it is fitting to commit education entirely into the hands of the government, because the education of our young people is our own duty; and we not only are able to discharge this duty ourselves, but can do it with more vitality, thoroughness, and economy. In this way our Doshisha has attained its present prosperity, and in this way—with the help of others—we hope to enlarge it into a university. . . . We, of course, see the advantages of the Imperial University and recognize its superiority in endowment and equipment, but we also believe that it is our special work to nourish the spirit of self-reliance in our students and to train up self-governing people.

"Some of our graduates," he further stated, "will enter the political field, some may be farmers or merchants, and some may devote themselves to science. Though their occupations are different, it is our hope that they will all be true patriots, each doing his part towards the welfare of the country. Since the security of a country depends not so much on its possessing a few great men as upon its government being in the hands of intelligent and public-spirited people whom we may call the conscience of the country, the education of such people is the great and pressing need of Japan."

In the summer of 1878 he visited the old castle town Kishiwada, near Osaka, at the request of Viscount Okabe, then studying in Springfield, Mass., where he had united with the Congregational church. The Viscount was formerly Daimio of the town, and wished Mr. Neesima to send some one to preach to his former retainers. He was received very cordially by the

townspeople, whose best classes flocked to listen to him, but he did not neglect the uneducated. In his discourses he used to give one hour to the more intelligent and another hour to the uneducated, and was much satisfied to find that the latter listened very attentively and some of them began to reform. Moreover, he did not miss the opportunity of reaching the other sex, and arranged special meetings for women. This shows his advanced democracy.

He was the recognized head of the Doshisha, which he had founded; but, while accepting the responsibilities of his office as president, he was always reluctant to assume its rights and privileges, and could hardly be prevailed upon to occupy the president's chair on the chapel platform. He once wrote to a friend: "Since I returned here, I have found something hard to bear. The faculty call me president of the institution. I wish I could get rid of this name. It may be an honorable title, but I feel I am utterly unworthy to be called so." He was always fond of calling himself "a commoner of Kyoto," whenever he was asked his title or degree, as is often the case when in Japan one is taking a trip or being introduced.

He was a thorough believer in the church autonomy of Congregationalism, and was an ardent adherent of self-government in church polity. When the movement toward church union between the Presbyterians and the Congregationalists was being agitated, a few years before his death, and almost all of his colleagues and assistants were in favor of the union, he protested against it, saying that for the sake of freedom of thinking and the self-government of the church he would rather go to a new field in Hokkaido and work alone. It was due to him that the premature union movement of the churches was checked, not long after.

One of his last sayings on his deathbed in the inn at Oiso, in January, 1890, was, "Democratic education and a self-governing church—the growth of the nation will be assured when these two work hand in hand." His prophecy is coming to be realized, not only in Japan, but also in the whole East, and the world is being saved for the great cause of Democracy and Christianity.

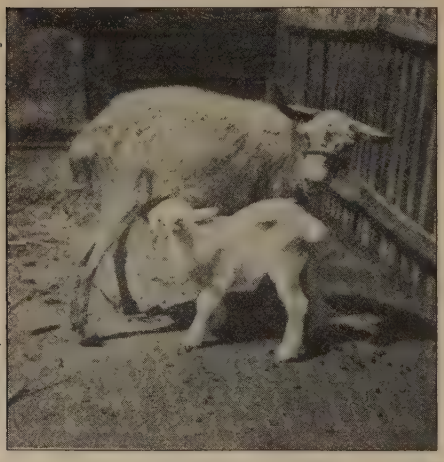
SOME OF THE DOSHISHA BUILDINGS

FARMING AS IT IS IN CHINA

A CHINESE FARMER GOING OUT TO PLOW

He is getting ready to sow winter wheat. His team is mixed and his plow sturdy. All the farmers have outfits like this

THROUGH the kindness of Mr. Henry H. White, who is under appointment to Van, Turkey, but has been waiting in China till the way should be clear to get into his station, we have received a bunch of remarkably interesting photographs of city and country life around Peking, Tunghsien, Tehchow, and the region thereabouts. We have grouped here a few of the pictures illustrating the average Chinese farmer's methods, his tools and his live stock.



MILK AT THE SOURCE

Many missionaries are keeping goats. This is one of the does from the flock of Mr. Gordon, of the North China Presbyterian Board. The milk is very good!

In the first picture, the farmer is at work on land which was many feet under water in the flood of two years ago. Back of the team, hardly noticeable in the picture, is a sort of crib on which the tools are dragged to the field. Far in the background may be noted higher ground; the land rises about thirty feet, and then becomes level again, extending for many miles at this elevation.

The little kid and its mother explain themselves. One of the problems of Chinese hospitals, as well as homes, is to secure sufficient milk supply, and several mission stations are keeping goats. There are some in the Tehchow compound; and in the Shaowu mission, farther south, Dr. C. L. Bliss is experimenting with them.

FROM PHOTOGRAPHS BY MR. H. H. WHITE

SHEEP CROSSING NEWLY PLANTED WHEATLANDS

The sheep crossing the wheatlands, in the picture at the top of this page, are of the Chinese variety, which has long, fat tails. These tails are bought from the butchers and tried out for lard. The ground in which this wheat was planted is hard and lumpy, due to the lack of organic matter in the soil and the fact that it was wet when plowed.

The Kooliang and Soy bean picture was taken in a ravine made by a tiny brook. Everything *but* the brook was planted. Kooliang resembles corn, and grows about fifteen feet tall. Soy beans are interplanted. This, Mr. White says, is the work of an average farmer, the method of interplanting with beans being widely practiced.

The presence of Dr. G. A. Raynolds, of Van, Eastern Turkey, inspecting a sweet potato hotbed in North China needs a bit of explanation. Mr. White, who took these pictures, is the young man who, under appointment for agricultural and science teaching at Van College, started with Dr. Raynolds from America in 1915, hoping to reach Eastern Turkey. They went by way of Russia and got as far as Tiflis, where they met the Van missionaries on their way out. The two men came back with the group to America. Soon, however, there came the call for relief work, and Dr. Raynolds and Mr. White, with several other Turkey missionaries, went to the Caucasus, where they accomplished a wonderful amount of helpful work. Then came the second exodus, which has been told so often. How in 1917, with hardly a day's warning, the Americans were ordered to leave, coming by way of Tiflis and Baku on the Caspian, across that sea to Astrakhan, up the Volga by steamer, thence across Siberia by rail to Harbin, and then down to Peking. Here Dr.

KOOLIANG AND SOY BEANS

STARTING SWEET POTATO PLANTS

Dr. George A. Raynolds is standing beside the old Chinese farmer, who is showing his hotbed. Fires are built below the bed in the early spring

Raynolds stayed for a brief rest and visit with his friend of college days, Dr. Chauncey Goodrich, so well known for his work on the Union Mandarin Bible, which is just coming through the press. Wherever Dr. Raynolds goes, he is interested in all phases of life and work, and he had no doubt made friends with this Chinese farmer, whose sweet potatoes seem likely to be ready for an early and plentiful harvest, if the sturdy young plants are any sign.

Mr. White is a graduate of Massachusetts Agricultural College, and Dr. Raynolds expects great things of him in helping the Armenian people to improved methods of cultivating their land and of caring for their live stock. Such work as his will be especially needed in Turkey for years to come.

STACKING ALFALFA

This alfalfa was grown on the college campus at Tunghsien. These laborers are not working for the college, but for an up-to-date Chinese farmer, who buys the alfalfa for his Holstein cattle. He is mixing the Holstein with a native Manchurian breed

THE UNION MANDARIN BIBLE

By Rev. CHAUNCEY GOODRICH, D.D., LITT.D., L.H.D.

WHEN Morrison came to China, he must needs bring with him the world's great Classic. For a centennial since, as men have gone up and down China preaching the glad evangel, this Book has been their joy and song, and its words of life their inspiring message. Again and again, to missionaries preaching in a new dialect, the same insistent call has come as to Morrison. Is not the Bible, once the gift of the Orient to the Occident, now the most precious gift of the Occident to the Orient? And so there have been sundry renderings of The Book into the various dialects of this continental land.

DR. GOODRICH IN HIS SUMMER STUDY

But, oh, for one mother tongue and one Bible in China, as in the dear home lands! Alas! that we must be forever multiplying versions. Well, in the north we *have* the Mandarin Colloquial, which has seemed to be spoken over quite an extent of country, with, of course, a multitude of variations. In the long years, I have myself traveled and preached in seven provinces of China, using, as far as possible, language everywhere current. Others have gone much farther, until finally the marvelous discovery has been made that the Mandarin Colloquial is almost a continental language, embracing all of China save the southeast segment (south from Shanghai), and including the whole of Manchuria.

It remained for the Shanghai Missionary Conference of 1890 to make a great venture, and vote that a committee be chosen to translate the Scriptures into a universal Mandarin Colloquial. And so the Mandarin Committee was born. The men were chosen from localities distant from one another, that so we might hope to discover the language everywhere spoken. What this has cost of time and toil and patience and discussion, not to speak of the translators' normal work of word weighing and word tasting, it is not easy to put down on paper.

Imagine, if you can, a translator and his pundit from Peking, another pair from Chefoo, another from the southwest province of Kweichow, another from near Nanking—all this miscellaneous assortment of workers, Chinese and foreign, meeting together in our "Jerusalem Chamber." The first morning of three hours together, after something like travail pains, gave a result of three or four verses, to be afterward twice criticized, with a final touching up at the end. That is the beginning, with long trials of patience to follow in the coming months and years.

After this fundamental rule of trans-

lation that the language must be universal, not local, our Committee also adopted four other rules, to each of which close attention was constantly paid:—

1. The rendering must be truly colloquial, like our "King James Bible," easily understood by all who can read.

2. The style, while easily understood, must be high enough to be chaste.

3. The translation must be a close rendering of the original.

4. The illustrations must be, as far as possible, translated, not paraphrased. Previous revisions had employed much paraphrasing.

A serious difficulty in the work has been the frequent loss of valued translators, till "I, even I only," am left of the original seven who began the work.

All our sittings before 1912, excepting only the Boxer year, were held during the summer vacation, with a month or more added. In 1900, while Satan was doing his worst in wrecking our stations, like Luther we did our best toward demolishing his kingdom. At length we finished and twice revised the New Testament, before the third great Conference of 1907.

For the last five years all provision has been made for us by the great Bible Societies, and we have given our time, our strength, and our love to the work, and have now come to the hallelujah period. I wish I could write how some of the books of the Old Testament have taken hold of us—such as the Psalms, the world's great Hymnal; Job's wonderful drama; Isaiah, the poet-prophet; Ezekiel and Zechariah, with their marvelous visions! By the goodness and discernment of the Bible Societies, we have had time to see the vision of these books, dream their dreams, and sometimes catch the glory of their message. And we have done our best to render the language of the world's divine Classic into the tongue of the Celestials.

During these years of toil together, we have learned what to us has been a wonder and a great gladness—that the Mandarin Colloquial is a *language*, worthy to stand alongside the great languages of the world. Unlike the dialects of Southeast China, it is written; and under the hands of a master, both for prose and poetry, is nearly equal to all the demands that may be made upon it.

I wish here to give thanks for a Bible so susceptible of being translated. To me it has been a constant marvel that the Bible, as it has been now rendered, both in the classical style and in the Mandarin Colloquial, is so near an approach to the original languages of the Scriptures. Just here we may be grateful that the language of the Bible is almost free from abstract terms, so foreign to the genius of the Chinese tongue.

I think it is also a reason for gratitude to God that the principal aims with which the Committee entered upon the work have been substantially achieved, and that China has now a Bible that can be read by three hundred millions of her people in their mother tongue.

May I add a personal word—that it is the thought of what such a translation means to this great land, with its vast population, which has held me to the task for more than a quarter of a century. And now I pray that the good Lord will pour into the hearts of this people a great hunger for his Word and for himself.

How China needs the undergirding of the Scriptures!

SOLDIERS IN A GOOD CAUSE

By Secretary D. BREWER EDDY

THE Chuan brothers are among the best known of the Chinese students in this country. They are the sons of the Board's first convert in the North China Mission. Their father was an honored Chinese gentleman and scholar, and for many years he was the head of the Language School in Peking. Their oldest brother is Surgeon General of the Chinese Army and the head of the Government Medical School in Peking.

The shorter of the two brothers here pictured, James Chuan, graduated from Yale, and was the first Chinese student ever to be elected to a fraternity at Yale. He is a very sharp tennis player, and is often seen taking part in the tournaments at the Student Summer Conferences. At present he is the head of the Chinese force of secretaries under the Young Men's Christian Association, and is in France organizing all the work carried on among the Chinese "Labor Battalions."

The taller brother, Peter Chuan, has finished the theological course at Hartford Seminary, and goes back as an evangelistic missionary to his own country. He has been organizing the Red Triangle work with Labor Battalions behind the lines in France, and has written thrilling accounts of his experience at the signing of the Armistice. "John Chinaman has made good" is his summary, given with a great deal of satisfaction.

The American Board has thus been in touch with the loyal service of these Chinese workers at the front from the very beginning, when Dr. James F. Cooper, of the Foochow Mission, appeared with 3,000 of them under his charge.

Two summers ago Peter Chuan went to a small town in Vermont for study. The boys used to stare at him on the street, much to his embarrassment, and he was made to feel that he was a foreigner and under suspicion. But his host took him down to the ball field one day and persuaded the captain to try him out. The first time he came to the bat, Chuan knocked a home run over the center fielder's head. From that time on, China and the cause of foreign missions occupied a very different place in the hearts of the people of the town.

THE CHUAN BROTHERS

LAST YEAR IN ARUPPUKOTTAI

By Rev. F. E. JEFFERY, of the Madura Mission, India

EVER–PRESENT PESTILENCE

IT has been an unusual year for sickness. First cholera came, in a virulent form, and swept away multitudes. Then smallpox, in a confluent form, and the death rate was high. Just as one village was getting over cholera, smallpox would break out. The cholera has kept it up in sporadic form throughout the year.

Fortunately the Indian medical science has learned how to combat cholera. Just kill three dogs and hang the decaying carcass of a dog on each of three sides of the village, and the cholera flees out of the fourth side into the next village! Dr. Van Allen, however, does not accept this as a sound way, so he has supplied us with medicine throughout the year, and many lives have been saved by its use.

And then came the "flu"! It spread throughout India and claimed its thousands. A belief drifted through the bazaars that the disease was caused by a poison gas generated by the Germans, who had evil designs on the whole world. A villager, however, who was loyal to the British Raj, explained it as a scourge sent by the goddess, to punish young men of India who were afraid to enlist. The first heavy monsoon rain washed it away.

POVERTY AND FAMINE

The financial stress of the war has rested heavily upon the poorer people. The rich, by profiteering, have made more riches. Prices have soared. Silver rupees slipped under ground over night (hoarders helped it). It became almost impossible to get small change. Consequently Government was driven to issue paper money, even in small denominations. It was a surprise, however, to see how quickly the silver rupee came to the surface when the news came of the signing of the Armistice!

Prices have been going up and up, until it has been a puzzle to know how the working classes live. Years ago, rice sold for twenty-seven measures per rupee. During the great famine, when rice sold for six measures per rupee, there was great suffering. During the past year, rice has been selling for only two and one-half measures per one rupee. Other grains have been correspondingly high.

STRIKES AND RIOTS

The knowledge that the grain merchants were profiteering while they were hungry, stirred up a spirit of riot which spread all over India, like the influenza. Food riots broke out in Madras, bazaars were looted, and some casualties resulted. There were immediate rumors of looting all over the Presidency. There followed anxious days for the rulers. To add to the confusion, some of the "Home Rulers" went about preaching strikes and sedition. Strikes occurred even in Madura.

There has been a caste feud in Aruppukottai for many years. This feud was fanned into flame, in Kamuthi, by this general spirit of riot. It came to a head in what ordinarily would have been a small matter. On market day six robber caste traders entered the market place and selected a spot from which to sell their rice. It so happened that a Nardar rich merchant claimed that he had already selected that very site. So a quarrel arose between the Nardars and the Robbers, in which the Robbers, being fewer in numbers, were severely handled. The beaten Robbers went back to their villages; and saying, "The English have all gone to the war, we can now do just as we please," they gathered several thousands of their own caste people and came back to vanquish the Nardars. Meanwhile the English collector, who had not gone to the war, fortunately,

heard that trouble was brewing, and sent sixteen reserved police to protect the town.

THE ROBBERS READY FOR A FIGHT

In due time the Robbers appeared before the town in full force. These Indian police, not realizing the temper of the Robbers, went out and said, "Now be good little boys and go home, or we will have to shoot." But the Robbers made a sudden rush and, overpowering the police, snatched away their guns, beat two of them to death, and left three others for dead. They stripped the bodies of their clothing and made a bonfire of the clothes. They then rushed the bazaar street, looted 300 tins of Rockefeller's kerosene oil, and set fire to the bazaars. Meanwhile the police who had escaped had reorganized and marched upon the crowd, firing as they came. One Robber was shot dead on the spot; six others are reported to have died of wounds subsequently. Some twelve or fifteen others were more or less seriously wounded. At the sound of the firing, the Robbers took to their heels and fled.

THE BRITISH STILL RULE

The English collector came in his motor and brought 100 Indian troops. He captured 200 of the Robbers. Had he failed to take vigorous measures promptly, this sort of caste rioting would have rapidly spread to all the villages where the castes live. His sudden appearance and the arrest of so many of the ringleaders from many villages saved the situation. The villagers suddenly discovered that the English were still in India to keep the Indians from beating each other to death in caste riots! The rains came, and just as they had washed away the "flu," they also helped in washing away the spirit of riot. The people took to their fields, and in work forgot their discontent. Then came the news of the Armistice, the conquering power of the British, and the whole country grew suddenly quiet!

A ROBBER CASTE FAMILY

These are Kallars from the Voluntary Settlement of this caste, of which Rev. E. W. Holton, now home on furlough, has been in charge

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1918	$5,807.51	$3,704.57	$825.02	$71.04		$3,154.88	$13,563.02
1919	15,347.40	4,586.35	603.16	2,360.30	$2,816.67	2,691.00	28,404.88
Gain	$9,539.89	$881.78		$2,289.26	$2,816.67		$14,841.86
Loss			$221.86			$463.88	

FOR SIX MONTHS TO FEBRUARY 28

1918	$176,647.50	$19,072.07	$9,433.98	$140,297.66	$15,053.36	$12,964.92	$373,469.49
1919	201,515.59	21,516.14	9,332.39	154,957.54	32,166.67	15,946.34	435,434.67
Gain	$24,868.09	$2,444.07		$14,659.88	$17,113.31	$2,981.42	$61,965.18
Loss			$101.59				

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1918	$204,756.70	$73,644.67	$6,839.46	$285,240.83
1919	173,600.79	73,504.60	3,940.65	251,046.04
Gain				
Loss	$31,155.91	$140.07	$2,898.81	$34,194.79

ANOTHER FINE MONTH

FEBRUARY fully sustains the record of January. The churches have fairly leaped forward, the gifts for the month being $15,347.40, as against $5,807.51 a year ago, making a gain of $9,539.89. Individual donations also have increased by $881.78, with legacies and matured conditional gifts also in excess of last year. In all, we have made a gain for the month of $14,841.86.

This is the best February statement that we recall. It even surpasses the banner-year 1910, to which we are always harking back. It is our belief that to the "December Drive" belongs the credit for the gain with which we start the calendar year. Two more months of gain should establish the upward tendency beyond question. It really begins to look as if the long prayed for and worked for break had come. Next to the well-organized canvass in December, we attribute the increased interest of the churches to the new spirit which pervades the civilized world, particularly Great Britain and America. On every hand it is recognized that the foreign mis-

sionary cause has swung into a new era, as the leading factor among the forces which are rebuilding the world. The peculiarly strategic position occupied by our own Board, especially in respect to Near Eastern affairs, is also a matter of wide remark. The spirit of world conquest is in the air, and we have a right to expect that from now on the churches will be giving more and more liberally to this work.

The change, if such it proves to be, has come none too soon, since the demands upon the Board always run ahead of the receipts. In practically all of our fields we are receiving urgent requests for more liberal appropriations, not only on account of the emergencies arising from the war, but in order that the missionaries may enter into the new fields of opportunity. As a case in point, at the last meeting of the Prudential Committee extra appropriations amounting to $5,000 were made to meet an exigency in Japan. Since the regular appropriations were made in October, it has been necessary to vote over $50,000 in extras, and we are only half through the fiscal year. Up to last month the new demands and the new receipts were running "neck and neck," if a missionary editor may use such an expression, but now we see the receipts "nosing" just a little ahead. This is as it should be. If the churches keep up the pace they have set for themselves in the last few months, not only shall we be lifted out of the danger of debt and all the discouraging talk in which we have indulged at the end of the year, but we shall be able to do some wonderful new things which will gladden the hearts of our missionaries and furnish additional inspiration for the supporters at home.

EMERGENCY GIFTS

THE GOAL, $200,000 BY JULY 1

They are coming in at the rate of about fifty per day. In round numbers, 1,400 have been received since our bulletin on the subject was mailed in February. We have had one $10,000 subscription, five subscriptions at $2,000, nine at $1,000, and a number at $500. Many who cannot give in such impressive figures are sending us checks for $25, $50, and $100, while not a few are turning over to us their Liberty Bonds. One man sent us $100 the moment he heard that such a fund was being raised. Later he received our *News Bulletin,* and decided that he ought to make his gift $500. Calling at our office, he asked if such a gift could be applied toward the outfitting and the traveling expenses of a particular missionary. We were glad to inform him that such an assignment was quite in line with our purpose for this fund. It was straightway arranged that his subscription should go toward the expenses of Mr. and Mrs. Henry H. Riggs, who are on their way to Harpoot. We shall be glad to consider a similar arrangement for any one who is in a position to give as much as $500.

The pastor of the Piedmont Church, Worcester, Dr. Henry Stiles Bradley, was so impressed by the appeal that he reprinted it almost verbatim on his church calendar, suggesting that persons desiring to make gifts should notify him. Eight hundred dollars was immediately placed in his hands, and on another Sunday the fund was increased to $1,000. Dr. Bradley is hoping to make it $1,200. We suggest this method to other pastors who want to have their people seize this historical opportunity.

How a Toledo pastor handled the situation may be learned from the editorial that follows this one. We do not mind saying that the person referred to is Rev. Allen Stockdale, of the First Church.

The officers of the Board are more grateful than they can express to the pastors and the friends who are helping this movement. We are confident every reader of the *Missionary Herald* will want to send in a gift or pledge. We are hoping to complete the fund by July 1, and we are setting that date

as the time for the payment of pledges, although, on a pinch, we might allow a few days or even weeks of grace.

Remember, this is a fund to return our missionaries to Turkey, to reopen our work in that country, and to cover other extra expenses arising from the war.

HOW ONE SECRETARY WAS RECEIVED

It was in a big church in the Middle West, where the pastor has made a notable success in holding the attention of an entire city. In the first letters by the Secretary, it had been hinted that there was need for some extra gifts this year to carry the Society through the war period. Back came the reply that it would be a privilege to coöperate in putting the needs of that Society before the whole congregation, and the hope was expressed that a visit might result in very generous giving by the church.

When the Secretary came, the pastor said to him: "Now this is a fine chance for you. My people will be ready and in hearty sympathy for your message. They know that the apportionment for this church was only a first step. Come to us with the strongest appeal you have. It will do us all good."

When the speaker was introduced, the pastor said to his people: "You are spending a good deal more on yourselves than you are giving away, and I will never be satisfied until that gap is closed up. Listen to this Secretary with open hearts. Give him as much as you find you can for this strategic work, and by special gifts made by individuals who have been blessed with a margin, let's raise the record of our giving. I wish you could make it $10,000 over and above what you have already pledged through the envelope method."

The same hearty spirit was expressed in following up the message of the morning. Three times that day the congregation was reached by the appeal. In conversation during the afternoon, the pastor said: "Some ministers say they like to be doorkeepers in the house of the Lord, but a lot of them mean to get on the inside and slam it shut and watch the bolts, in order to keep out legitimate appeals for generous giving by their people. If I am to be doorkeeper, I mean to swing the door wide open and let my people know the happiness and spiritual development of listening to appeals, expecting to respond as best they are able."

It is needless to add that the pastor and his devoted wife followed up the appeals of Sunday, called on a few individual members, pointing out to them that this was a real opportunity, and at the end of a week $5,000 had been gladly pledged as extra gifts, all to be credited to the church in the Year-Book, and all to count as regular gifts for that Society. In that one week the church had practically doubled its whole benevolent output for the year, and had trebled the apportionment due to the Society which had been represented.

BUSINESS MEN ARE READY FOR LARGER THINGS

Recently fifteen prominent business men of a New England city were lunching together at the University Club. The conversation turned upon the proposed Interchurch World Movement, which looks to the Mission Boards of North America, home and foreign, uniting in a great budget to be raised by the community canvass method, after the manner of the War "Drives." The plan involved such a stupendous sum that it was thought these men would be found in a reluctant, not to say antagonistic, mood. Without the slightest hesitation and with the utmost conviction, each man expressed a favorable opinion. One and all they endorsed the plan, providing sufficent time could be secured for the preparation of a genuine budget, based not upon guesses, but upon ascertained needs. The consensus of the meeting was expressed in the words, "Do it, but not before 1920."

FOREIGN DEPARTMENT

TURKEY

Wires for Instructions

Last month we told, by means of extracts from letters written by Pres. John E. Merrill, of Central Turkey College, about the arrival of the British, on December 15, 1918, in Aintab. In a letter received February 25, 1919 (dated January 2), President Merrill reports Major Mills, of the British Cavalry, a guest of the college for about two weeks, "automobiles and armored cars parked in front of College Hall, three squadrons of Indian Cavalry lodged not far away, and a wireless installation working from College Hill."

Dr. Merrill says he has wired for instructions and for funds for relief work—for instructions because he has heard nothing from home for so long, and because of uncertainty as to the final state of that part of the country. "What best fits the case," he says, "and what is desired by sober-minded Christians and Mohammedans alike, is foreign suzerainty here in Cilicia, preferably that of America, then that of England. I do not suppose there is any probability of the former?

"Several of our college teachers are in Aleppo, and are teaching in a temporary school that has been arranged there. That they are receiving twice what the college used to pay them indicates that a sharp advance in salaries will be necessary when we resume work."

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The First from Tarsus since the Armistice

Through the courtesy of a French official who offered to send her letter by military post, Mrs. T. D. Christie writes from Tarsus on December 20, 1918:—

"Our premises have been full of people connected with the war for four years. First we had a whole regiment, next a big convalescent hospital, and at the same time had a hundred or more spies quartered here—prisoners of war—with their guards. Now all are gone.

"Through it all, my private house and our first old school building were left to me. We shut up the doors and gates between us and our guests, using only a private street gate, and nearly all of the time kept up a day school for small boys. All the large boys were sent away, taken for soldiers, exiled, or put into factories working for the government.

Enver Pasha a Neighbor

"There were frequent epidemics of typhus, cholera, and other diseases. At one time, every one feared that foreign troops would land in Mersine, and Tarsus would be besieged. Aëroplanes came and went, but did us no harm. German automobiles filled with German officials buzzed about our streets; and big pashas, Enver Pasha among them, were guests at the Turkish commandant's house across the street. The cooks and the table waiters were always borrowing of us sheets and table linen, silver, dishes, and so on, to help out in their entertainments. Times were always lively and interesting (in a sad way).

"It used to seem as if the war would never end. We have seen no end of suffering, long-drawn-out misery among the people—the Christian people mainly. Our most influential Armenians, as well as the poor, were exiled and killed; died of fevers or

hunger and cold by hundreds. So also, from all over the country, thousands upon thousands died in exile. Now exiles are returning, most of them in need of everything. I superintended much relief work. We also have a fine school this year—126 present yesterday.

"We are to have new neighbors. Our premises (save what we use for ourselves) are to be filled with French troops for a time, and their officers are to occupy the big building opposite us, just vacated by the Turkish commandant of the Turkish troops.

"So the wheels turn, and we cannot prophesy what will be tomorrow, but are full of hope and courage. God has been wonderfully good to us, and I have averaged good health. Turkish neighbors (I have no others), as well as people connected with the war, have treated me well, as have the civilians, Mr. Christie's old friends."

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Babies Contributed

A post card has come through from Mardin. It was dated last October, and being open to any reader is not intimate in the details furnished. However, Miss Diantha Dewey, who is the writer, tells us that the girls' school is in session, and a school for small boys. Then she says: "Miss Graf has had a seven months' old, a four months' old, and a new baby thrown at her door, which keep her busy, besides her work in helping children in the city who have no one to support them."

Miss Graf, a representative of the Woman's Board of the Interior, is from Iowa, and has been in Mardin since 1894. She has had charge of the kindergarten and other work for children and women. Mardin is one of the chief cities in Kurdistan, in Asiatic Turkey, and is built high up on the southern and eastern slopes of one of the highest peaks of the Anti-Taurus range of mountains that forms the northern boundary of Mesopotamia. It is uncertain when or by whom the city was founded. Tradition relates that in the latter part of the fourteenth century it successfully resisted, for three years, the repeated attacks of Tamerlane. The late Dr. Andrus said of it:—

"The city is 1,600 feet above the vast plains of Mesopotamia, which stretch out, with an almost unbroken level, to the southeast, south, and southwest. The houses are for the most part built in terraces, one above another, so that the roof of one forms the yard to that which is above it. The city is not very broad, yet the hill is so steep that not infrequently snow will fall in the upper portion while it is raining in the lower wards. At the latest estimate, it had a population of some 16,000."

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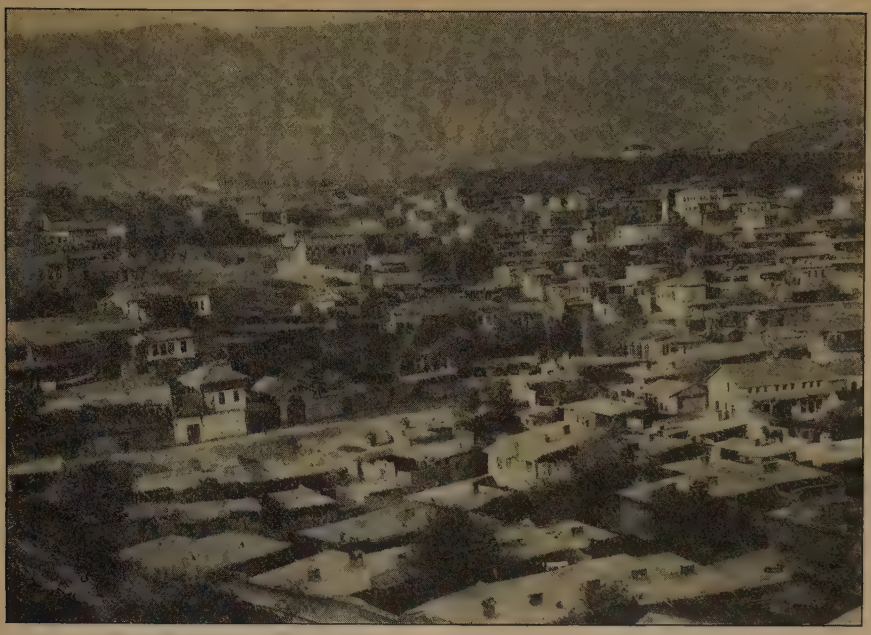
From Marash

On the line between Cesarea and Aintab lies the old city of Marash, in which the American Board has maintained a mission since 1854. The city has a population of some 15,000, and is said to date back to the Hittites, judging by inscriptions and ruins found there. All through the war a group of the Marash missionaries has stayed in the city, carrying on work so far as possible. Miss Bessie Hardy, one of the teachers in the Central Turkey Girls' College, located at Marash, writes on January 20, 1919:—

"We are waiting, waiting, sometimes patiently and sometimes very impatiently, to be 'occupied.' Cities on both sides of us have been more fortunate, and have been in good hands for a month or more. But we have the misfortune to be in an out-of-the-way place, where roads and bridges are poor and mud is deep—two feet deep! Every week and several times a week we hear that our friends are coming, but as we say in Turkish, 'Our eyes are still on the road.' However, our hope has gone up a little this week.

"Meanwhile the people of the ruling



A SECTION OF MARASH, IN THE CENTRAL TURKEY MISSION

race (Turkish) are busy with plans of extermination of our Christian friends while there is still some power in their hands. And the plot thickens day by day. The followers of the Nazarene feel as though they were in the position of Damocles.

"We must have more workers. I am now looking after the orphanage, the station bookkeeping, the accounts for all the institutions and for the household, besides my school work and church work."

Olive Vaughan at Hadjin

Our readers will remember brave Olive Vaughan, who elected to stay with her people at Hadjin. They will recall the stories we printed in the *Missionary Herald,* in 1916, of the heart-rending experiences she saw and shared in during the deportations and massacres. Left in Hadjin, in its well in the mountains (the heights around rise 1,000 feet above the city), she has maintained diplomatic and friendly relations with Turkish officials, has been a wall of defense around the few teachers she could keep with her for the school she maintained; and has, as Miss Hardy's letter shows, healed the sick, fed the hungry, and been a living and radiant gospel message to the poor people about her. The story as told by Miss Hardy goes on:—

"Mr. Lyman [Rev. James K. Lyman, of the Theological Seminary in Marash] returned to Marash yesterday, after a month's stay in Hadjin. He arrived there just in time to prevent a catastrophe, frightening the men who were to have done the deed so that they fled to the villages. Miss Vaughan was nearly at the end of her strength when he arrived. She had seen no foreigner or outsider for over three years. She was ill herself, and was the only person in the place to care for or to doctor the sick during the epidemic of Spanish fever.

"Mr. Lyman took back the buildings which the government had taken early in the war, repaired them, started up a weaving industry, made many repairs about the place, preached for

them, and cheered them up generally.

"On account of the winter rains he had a long, hard journey back to Marash, but was everywhere treated with great respect, was entertained by the city governors, and was helped in every way."

The Churches Open in Aintab

The Armenian Christmas Day comes on January 19, and this year it was a day full of wonder and thankfulness in the city of Aintab, where the British soldiers had so recently come in and saved, as all believe, the Christian population from still another massacre. President Merrill, of Central Turkey College, writes of the day as follows:—

"Today has been a red-letter day in the lives of the Christians in Aintab. For the first time since the beginning of the later deportations (in December, 1915), the churches have been open for service. The opening of the First Church was secured in connection with the opening of the schools there. I asked for them in the name of Captain Phillips (British Relief Commissioner), and then spoke of the use of the church, upon which the governor offered me the key and I said I would take it. The Gregorians heard about this, and one of their number asked me to ask for the key of their church and for permission to use the edifice on Sunday. I did so, and here, also, there was no difficulty.

"A week ago we hardly dared to anticipate that this might be—that is, that the churches might perhaps be open for Armenian Christmas.

"This morning the Gregorian bell rang, soon after 7.30. There was an immense crowd of 3,000 to 4,000 people. The church was full of people, all standing. The mass was celebrated by an exiled priest from Cesarea. In accordance with their request, I spoke briefly, speaking from their high pulpit in the corner of the church. The

HADJIN, IN THE TAURUS MOUNTAINS

The city in the bottom of a well 1,000 feet deep. Mission buildings in the foreground

collection was over 2,000 piasters (about $100), and they gave me this amount to use as I thought might be best.

Afternoon Congregation, 2,000

"In the afternoon there was service at the First Church. About 2,000 were present. The address was by Prof. Lutfy Levonian, and was very good. Rev. Garabed Harutunian's prayer voiced the feelings of many hearts. Rev. Garabed Ketenjian read the Scripture, and the priest from Cesarea pronounced the benediction. There was no intentional collection, but the amount in the plate at the door was over 1,000 piasters. They are going to add this to the money from the other church.

"At the Gregorian church I saw women standing by the church windows this morning, and wiping away the tears when the bell began to ring. A man said, 'God has given it to us to see this day,' and could not control his voice.

"Yesterday, in addition to receiving from the governor the keys of the two churches, the new seminary building was taken over by Captain Phillips, with a list showing the present condition of the premises. Leaving him there I went to the hospital, where the list was gone through and the buildings given over to our keeping.

"They say the city's governor is being charged with being pro-English. I don't know what the explanation of today is, but it seems as though the Moslems cannot have left the Christians so entirely alone of their own free will."

We understand that the Second and Third Evangelical Churches in Aintab are ruined and unusable. But the fact of 3,000 or 4,000 people coming together in worship, and of those gifts of money, voluntary thank-offerings from a poverty-stricken people, seem to indicate a field ready and eager for the renewal of mission work, as well as coöperation from the officials.

THE BALKANS

From Archangel to France

A member of our Balkan Mission who has been doing War Work in Northern Russia is Rev. Reuben H. Markham, of Samokov, Bulgaria. In a letter from London, written early in February, he reports himself as on the way from Archangel, in Russia, to France, where he was to work among Russian war prisoners. He left Archangel late in December last. He says:—

"Conditions in the northern part of Russia were not unsatisfactory up to the time of my departure. Our soldiers there all want to go home. They do not know what they are fighting for. I like the Russian people—I have been acquainted with many of them there during my three months' stay in Archangel. I have learned to read and understand the Russian language very readily. I speak it poorly."

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AFRICA

Latest Views of Dondi

A letter from Mr. F. Sidney Dart, written five weeks after his arrival in Dondi, in the West Central Africa Mission, is full of enthusiasm over the place and the wonderful opportunities opening before the missionaries there. Mr. Dart was transferred from the Rhodesia Mission, to engage in the industrial work at Dondi, and is impressed by the breadth of vision and largeness in the plans for his new field; and says the accomplishments of the past four years at Dondi Institute, under Messrs. Tucker and Bell, have been "nothing short of remarkable." He goes on:—

"There is no doubt about the place of industrial training in the general scheme of things. They all seem to consider it an essential part of the training of these boys, and expect of me the very kind of work I want to do. There is a willingness to give me every-

thing I want in the way of buildings and equipment; and if we can only get the machinery and supplies over from America, there is no reason why the Industrial Department should not develop into a large and important part of the Institute. The Kutatu River and falls are made on purpose for water power, and we have begun already to take out a power ditch from above the falls, and to plan the power house. We plan to build, as soon as possible, a fine, large Trades Building for the industrial classes.

"I have had a month of language study under Mr. Tucker's direction, and find the Umbundu very similar to the Chindau in general structure, although the words and idioms are almost all different. It is even more essential to know it well, for no one understands English, and there is no other way to make one's self understood.

"I am struck with the amount of evangelistic work done here. Delegations are here every few days from the country roundabout, asking for schools or for an evangelist; and volunteer workers are continually coming to report on their districts. Mr. Tucker says that he could open twenty new schools tomorrow if he had the teachers for them. While we were at Mr. Bell's, one day last week, a native Christian came to greet us. He has but recently settled in a new village, but he and a young disciple of his are carrying on a school of over two hundred, and doing a lot of preaching in neighboring villages. This is purely voluntary service."

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THE PHILIPPINES

Matters in Davao

Mrs. Julius A. Augur writes from the missionaries' dwelling on the hill just out of Davao:—

"At our invitation, the young people held a picnic on our hilltop the other day, doing most of the planning and providing themselves. In addition to the young men and women, there were a few older ones and about ten children, making a total of about fifty or more. Mr. Augur put up a swing, a see-saw, and a board slide, which were much enjoyed. The young people played ball and indoor baseball, and circle games later in the moonlight. They toasted bacon over a fire. (We should have had corn to roast, but our own garden was not ready to supply so large a need, and it couldn't be bought.)

CAPE TOWN AND TABLE MOUNTAIN, SOUTH AFRICA

"The treasurer of the Philippine National Bank, in Davao, and a young, Spanish-speaking, English-understanding dentist sat on the veranda and plied me with questions about our Protestant faith, which I was more than glad to have a chance to answer. The former said he did not intend to have his youngest child baptized until she was old enough to choose her own faith. He planned the same procedure for his next oldest child, but an enterprising Catholic friend, who desired to be godmother, came while he was away and took the child to the church and had her baptized, without even the mother present. He says he would like to send his little girl of eight to 'our school.'

Girls at a Premium

"Speaking of 'our school,' we have this past week made a very small beginning of 'our girls' dormitory,' so to speak. Davao is a very hard place for young girls of anything like marriageable age, for there are so many, many young men and so few girls. There is an attractive young Ilongo girl of about twenty, whose father and mother are dead and who has been living with an older brother, who came with his family to Davao some months ago. Her suitors were many, and one, especially ardent and fiery, gave the family so much trouble and anxiety that they besought us to let her come and live with us.

"This house, with its many rooms for only two people and a baby, must seem large to most Filipino families; yet we found the question of housing Balbina a difficult one, for we want to keep our guestroom ready for the guests who ever and anon come our way. Indeed, we haven't been able to solve the question finally, for at present Balbina occupies the guestroom. She has had second grade work in school, and I am giving her about an hour a day of English; and she is studying and sewing and helping in various ways, in payment for her board. But we need, oh, so much! two American teachers really to make a girls' dormitory possible or practicable, and we believe they will come before long!"

ANOTHER YOUNG TONKALING

Old Datu Tonkaling, of Mindanao, has made several appearances in the *Missionary Herald*, as have his older sons. This youngster has reached marriageable age, and his brother (in white) has bought him a wife; but it is agreed that she must take a course of study in the schools before the marriage takes place

CEYLON

Jaffna College Reports

President John Bicknell, of Jaffna College, writes of the annual meeting of the Board of Directors of the institution, held December 20, 1918. He says:—

"There was no action at the meeting affecting the policy of the college. Our numbers are less than a year ago by about seventy; the enrollment was 376, and now is 308. I believe 308, plus the step forward in democracy made by the admission of what some here seem to regard as 'uncongenial

company,' is greater than 376 without such a step, and know you heartily agree. Better than your agreement, however, for that could never be doubted, is the growing agreement of the people here.

"For some months, though you would hardly believe it possible only nine degrees north of the equator, at sea level, there was such a frost about here that it reminded me of the days when, in driving the cows to pasture, I came to a bridge where the October night had left a thick coating, through which I found it hard to go with my bare feet. Now the tropical sun is shining once more, and there is again a cordial feeling, and on the part even of the Hindus a tendency to believe it was inevitable, though inexpedient, now. Any forward step here is 'inexpedient, NOW.'

Some Gains Observed

"Perhaps the most encouraging things in the past year have been the improvement in the results of the examinations, though we must admit that is yet far from satisfactory; and the evidence of a strong, wholesome religious and moral life among the boys. Our teachers speak of this, and the number of boys coming into the Christian life and entering Christian service evidences it. Six of our boys have just joined the church, and others are to follow. A number are planning to take up teaching, which you know is here distinctly a Christian service; and two of our senior class are to go for the study of theology, preparatory to entering the ministry. They will go to Bangalore or Serampore. If we can turn our boys to the ministry, we may be able to help in India and the Straits, as well as here.

"The coming of peace does not affect us here as it does you in America; there has been no such stirring of the feelings or awakening of the latent forces as must have come with you. Many here are chiefly concerned with the price of rice and cloth. It is a pressing problem, and when the question arises as to who should be shot, and the Kaiser is being put on trial for his life, there are some profiteers who ought to have a hearing. Some are right here in Ceylon; my, what robbers!

"Some of the people are getting awake as to their part in the government, and just a few days ago a Reform Conference was held in Colombo, to send a delegation with a memorial to Parliament. One of our teachers, Mr. Chelliah, was a delegate to the conference and spoke. He is a bright man and will, I believe, have a steadying effect upon some who are likely to be wild and extravagant in their statements and demands. He says he has

IRON POTS USED FOR COOKING THE RICE OUTSIDE A CEYLON KITCHEN

learned his political philosophy from the missionaries, with whom he has freely mixed and talked. Here is one of the by-products of our work."

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A Side Light

Rev. Giles G. Brown, of Manepay, feeling, and quite rightly, that President Bicknell might pass over rather lightly some of his experiences in college matters, has sent us his own observation of the college in the past few months. Mr. Brown says:—

"I have had a good deal of opportunity for observing things at close range, and I must say that I have never known the general tone and spirit of the college to be better or even so good as it is at present. There is an atmosphere of good feeling, loyalty, *esprit de corps*, and progress that is very encouraging.

"I am particularly pleased with the general tone of the students. I have spent a number of days with them, talking to them personally in private interviews, and there was every evidence of a deep and sincere purpose running through the school. In closing my interviews with boys, I always ask them to pray with me, leading first myself and then asking them to follow, whether Christian or Sivite. Among all whom I thus asked, only two, Sivites, of course, refused to pray, and some of the prayers of the Sivite boys were very touching.

"I find from my records that eight boys definitely expressed to me the desire to study for the ministry, and two of these came to me last week for certificates to enable them to go to Serampore College to study theology. If we can hold all these boys and help them in every legitimate way, it will be a great thing for the work here.

A Retreat in a Temple

"At the time of the centenary celebrations, a little band of students associated themselves together, calling themselves the Centenary Band, for the purpose of quietly winning men for Christ. It is really a secret organization, into whose secrets Mr. Bicknell and I have been admitted. They aim quietly and with no sounding of trumpets to win their fellow-students. I cannot give you definite figures, but at their annual meeting a few weeks ago, which was held, by the way, in an old Hindu temple, I met several lads who had come into the light from Hinduism. They had held an all-day, quiet

A HINDU BARBER, CEYLON

The patient (or victim?) has removed his turban, which lies beside him. It is important that exactly the right part of the skull shall be shaved, and it must be done by a Hindu. The process does not look as comfortable as does a similar toilet ceremony in an American barber's shop window

conference in this old temple by the seaside.

"There is another movement which is very encouraging. You know that a year ago the school was greatly disturbed by the admission of two low caste boys. One of the unpleasant affairs connected with that event was the refusal of a large company of boys, Christian and Sivite, to eat refreshments at Mr. Bicknell's house, at a little reception for Mrs. Brown and me. They resented the presence of the low caste boys at the reception. Mr. Bicknell just quietly ignored their rudeness. Afterwards, some of the boys, on thinking it over, were thor-

oughly ashamed, and they too formed a secret society to help these low caste boys, and gradually to draw them into the life of the other boys without making any fuss. They pledged themselves never to allow such a thing as the above to happen again, and on such occasions to eat as on ordinary occasions. The low caste trouble has not been wholly settled, for the boys are not yet on absolutely equal footing with the others, but they will get there in time."

INDIA

Laying Stones in Aruppukottai

Miss M. P. Jeffery tells us of two interesting events in Aruppukottai last fall:—

"After a meeting in the church, the entire audience followed the lead of the boarding school boys and girls, who with banners and songs went in procession some distance up the street, turned into the compound by the boys' school premises, across the compound to the spot where the beginning of the foundations of the new school building is being laid.

"The corner stone was there, ready for placing. I wish I could picture to you that group of school children, Christian workers, and friends, as they stood there in the evening glow! It had rained in the afternoon, and the sun had come out just in time to honor the occasion! The outdoor world is in its beauty now, with its beautiful dress of green, and in the evening glow was made even more beautiful.

"The Tamil friends were very insistent that 'Madam' [Mrs. Jeffery] should lay the corner stone. We won our way in wishing to have our Tamil friend, the teacher from Madura, lay it, by having 'Madam' offer the prayer and pour the water first before the lime was spread out. The children sang two appropriate songs composed for the occasion, one being given in true Indian folk-dance style.

"We are going ahead to build as much of recitation rooms and dormitory as funds in hand will permit, the plan being such that we can build more as more money becomes available.

"After the laying of the corner stone, the friends were all invited to sit down on the benches which had been placed under the trees, to enjoy some exercises given by the boarding school children. Songs, dialogues, and drills of many varieties made an entertaining program. Darkness hurried the finish, which was a parade of the entire school, each class doing some drill or exercise at the same time. It was a pretty sight.

The Church's Turn

"Next afternoon was given over to the church. For years the Aruppukottai congregation has not had sufficient room to gather comfortably for worship. The boarding school children have been packed in the corners around the pulpit and down the aisle!

"The old church was disposed of four years ago, and the proceeds put into the new site. A large shed was built for special evangelistic meetings, which it was decided to keep and use as a church until the new one could be built.

"Saturday, November 16, was declared to be a public holiday, to celebrate the Armistice. As it had been decided to dig and lay the foundations of the new church soon, the men decided that morning they would celebrate the event by some real 'trench digging,' turning up the first earth for the new church themselves. The men, who are weavers by trade, toiled all that day in the broiling sun, doing a work they are unaccustomed to, and on Monday they gave another day of service.

"The laying of the stone was an interesting service. The young women teachers sang two songs composed for the occasion. A Tamil Bible, some coins of 1918 issue, a list of the present church members, a statement describing the service and telling the donors

who make the church a possibility, were all placed in the stone. Rev. Messrs. Hull and Jeffery laid the stone, the church committee insisting that their missionary [Mrs. Jeffery] should pronounce it properly laid! Years ago the Mothers' Society and the boarding school children saved offerings for the new church to be some day. The former amount was 200 rupees, and the latter was 100 rupees, totaling $100. This was used in building this first part of the foundation."

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CHINA

Medals and "Honorary Boards" to Miss Hartwell

An interesting account has come to us of the honors shown Miss Emily S. Hartwell, of Foochow, last December. Some months earlier a formal request had been sent through the mayor by fifty-seven of the gentry, members of the Chamber of Commerce and Educational Boards, to the governor of Fukien, asking that he would petition the President of China to grant medals and "Honorary Boards" (placards bearing complimentary inscriptions) to an American, Miss Hartwell, of Foochow.

The governor returned a favorable reply, saying that Miss Hartwell had "established the orphanage, also schools to teach agriculture, carpentry, and masonry, and a girls' industrial school for weaving and sewing. Also she has in two instances helped to give relief to the poor, during flood and at the time of the revolution. . . . She, although an American, lives among us

A GREAT OCCASION IN FOOCHOW

See story of honors shown Miss Hartwell, page 169. She is seated at the right of the picture, near the post. The poster describing her cares is held by its composer in the center

here in Foochow as a Fukienese, looking on us as her own," etc. These representations appealed to the President, the special decorations were forthcoming, and they, with testimonials and gifts from the governor and city officials, were taken through the streets, accompanied by the governor's and the Salt Bureau's bands, to Miss Hartwell's house.

There an exhibition was under way, showing the work of the orphan girls from the various mission schools—they were drawing maps, writing Chinese essays, reading English, figuring arithmetical accounts, and doing Red Cross sewing to show how they could help in the war for democracy. Later they, with the kindergartens and primary schools, marched in procession to the grandstand, where they formed the Chinese character for "Industrial," and stood during the speeches.

A large audience had gathered on this stand or platform; the governor, with his mother and other members of his family, took their places; and then some 200 boys from the orphanage, the manual training school, and the Sharp Peak Agricultural School marched in, led by the Foochow College band, and listened to the speech of Pastor Kwo, of the Hartwell Memorial Church. As he is a Chinese artist, Pastor Kwo illustrated the occasion with a poster or picture of Miss Hartwell, borne down with a basketful of orphans on one end of a bamboo pole, and a basketful of widows and old people at the other end. The picture shows but poorly in the illustration herewith, but it evidently told its story.

The governor presented the medal from the President, which bore the inscription: "Joy in good works. Delight in giving alms," accompanying it with an "Honorary Board" bearing similar characters, and a gracious and cordial speech of appreciation. The British consul, the American consul, the head of the gentry, the presidents of the Boards of Commerce and of Education spoke. Rev. Lyman P. Peet, managing director of the industrial work of the orphanage, responded, speaking in the Foochow tongue; and a little later Miss Hartwell closed the exercises with graceful words of thanks.

Miss Hartwell, who was born in China, of missionary parentage, is a

MISS EMILY S. HARTWELL

Mt. Holyoke graduate, and has been in Foochow since 1896. She is a representative of the Woman's Board of the Interior, and teaches in Foochow College in addition to her many outside activities.

Fighting Opium in Tientsin

We have already mentioned the struggle which is going on with renewed force against the illegal sale of morphine and other opium products in China. We have just received an account of the agitation in Tientsin and of the formation of the "Anti-Narcotic Society," to a place on whose Board of Directors our Rev. Charles A. Stanley has been elected. The account of the work follows:—

"There has been a good deal of agitation against opium and morphia the last few weeks, led by the editor of the Peking and Tientsin *Times*, Mr. Woodhead. He has been most persistent in his attacks on the traffic. Partly as a result of his stand and

ON THE OLD STONE ROAD

Flood refugees building over the historic old road between Peking and Tunghsien. Note the flat country and observe the details of the roadmaking

partly in consequence of the conditions which face us all over the north, several anti-opium societies have been started in other cities, and Tientsin has started her own.

"According to the Chinese name of the body, it is an anti-drug society; that is, it sets out to combat the production and sale of any habit-forming drugs. This is, of course, just the beginning of things; but we all hope there may be organized a national reform society, which will take under careful consideration ways and means of rooting out this traffic which has already wrought such havoc. For instance, in the Kailan Coal Mines, not far from Tientsin, the traffic has reached such proportions that the output of the mines is seriously impaired; and naturally we have the directors of the mines right with us in any such propaganda as we are contemplating.

"Five directors have been appointed of the Tientsin society, four of whom are Chinese and leaders in their various spheres. They are: Chang Po Ling (widely known in America), now headmaster of the largest middle school in Tientsin, a school of over one thousand boys; Mr. Pien, chairman of the Provincial Council, which corresponds to our state legislature at home; Mr. Sun, head of the industrial exhibit, where no goods except those produced and manufactured in China are shown or sold; Mr. Lin, editor of *Social Welfare*, which is one of the most influential dailies in the city and, I think, the one with the largest circulation; and Rev. C. A. Stanley.

"The drug habit has assumed such proportions that the coolies on the street, if they know where to go, can buy injections at 'a copper a stick.' Of course it isn't very pure stuff that they get, and considering the lack of attention to the first principles of cleanliness, and because of infection from dirty needles, they soon pay the price of their folly in more ways than one."

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The Missionary Milk Jar

Dr. Lucy P. Bement, in charge of the medical work for women and children at Shaowu, tells us the following:—

"Our dairy has never done so well. Of course you have heard of the dairy of foreign cows at the East Gate, but

we also have one in connection with the Hospital for Women and Children and the Girls' School. These are 'Chinese and grade' cows. We have been able to furnish all the foreigners here with some milk, and many Chinese. It is very interesting to see the Chinese come with their bowls and teapots for a little milk. They seem to think that two or three ounces of milk will help a child a very great deal, and really it seems to.

"We sell the milk at one cent an ounce, and I noticed that the bottle in which it was measured was marked so that the first ounce was nearly twice as large as the others.

"When I asked as to this, my first assistant, who has the say as to who shall have milk and who shall not, explained that those who were so poor that they could buy only one ounce deserved more, so they got it in this way."

CHINESE LABORERS AT DINNER IN A SHANSI DISTRICT

Eating with chopsticks wheat flour in form of noodles, with millet and kaffir corn boiled into gruel, their mainstay as to food

THE PORTFOLIO

We Stand for the Eagle Glance

We must keep our eyes on all American citizens in every part of the globe, on American enterprise in every part of the Orient and South America, on American ideals even in Constantinople and Peking. Our national symbol is not the ostrich, that buries its head in the sand; but the eagle, that looks beyond its mountain home and soars over all the little stone walls that men may venture to build.

Dr. W. H. P. Faunce, President of Brown University.

Foreign Missions and Peace

The four essentials to world-wide peace are: a single ethical standard for nations and individuals, a safe world, the law of love as the supreme law of society, and a great international leader. These can be realized only through the gospel of Christ. It is the only thing which meets the situation. Christianity has one moral code for nations and individuals; its great moralities are binding for all classes, colors, nationalities, ages, races, and worlds. Christianity is the evangel of

democracy. Wherever it goes, it produces democracy. It discovers the worth of the individual and reveals his rights; it is the most powerful instrument of human freedom ever employed against despots, and its dream is human brotherhood. Christianity is also the religion of love, and sums up law in the one word—love. It names God in one word—love. It proposes to establish a state of society in which men will be related to each other aright, because of good will. Then Christianity presents the great world leader, the supreme personality, the matchless superman, the world's hero—Jesus of Nazareth. The gospel is the religion of a person, not of a book, a church, ritual, history, or of a dogma, but of a Man. Christ proves Christianity.

So foreign missions are the greatest endeavor toward internationalism in which men can engage.

Rev. James I. Vance, D.D.

Japan's Reconstruction Call

One of the choicest spirits I ever met, a Japanese, said to me, "My people need Jesus Christ." Japan does need him, and *at once*. Never has a nation come to such possibility of determinative power abroad, or to her own change of system within, so poorly prepared religiously; yet perhaps never has the land been more open to the teaching of Christ. Thirty years ago the opportunity seemed marvelous, but it was then largely a change of outward garb. The Japanese, in taking over our civilization, thought they must take our religion as well. Today the demand grows out of a growing sense of spiritual need, a grasping after that power which will enter the very soul of the people, keeping them true to national ideals and international duties.

So Japan's reconstruction call is for more missionaries "of the right sort"; for true sons and daughters of Freedom, trained to distinguish between liberty and license; for real Americans who hate class distinctions and rise above race prejudice; for Anglo-Saxons who can submerge their sense of superiority beneath a Christian grace of humility; for Christ's internationalists, who so love the world as to be willing to sacrifice themselves in the "hardest of mission fields" rather than see Asia misdirected and paganized by a Christless master.

Secretary E. F. Bell, in the "World Reconstruction Papers" of the Student Volunteer Movement.

Can Answer when We Have Tried It

Can you oppose Bolshevism with the Bible? That is a question which the world is facing today.

Ignace Jan Paderewski, Premier of Poland, speaking in Warsaw to an American journalist.

THE BOOKSHELF

The Democratic Movement in Asia. By Tyler Dennett. New York: The Association Press. Pp. 250. Price, $1.50.

Under the above title, Tyler Dennett has produced one of the most interesting of the many popular books which are now appearing, dealing with the new era in Asia. From the missionary standpoint, its especial significance lies in the fact that its subject is the contribution of missions to the remaking of Asia, and that this theme is dealt with, not by a missionary, but by a correspondent and a traveler. Mr. Dennett has gathered from all over Asia a surprisingly rich store of significant illustrative material. There is not a dull page in the book, yet his treatment shows a balance and a wide knowledge which is rare in the writings of travelers. Here and there one discovers some slight slip in detail, such as is almost inevitable in a book which takes so wide a field; yet in the main, so far as we have been able to test it, the book is reliable.

The author pays tribute to the character of the American business man in the Orient, and recognizes his great place in its future development; but his main thesis is that these Oriental races cannot hope to meet the severe tests which the new era has in store for them without the help which Christian missions can give. "Asia," he says, "outside of Japan, is already committed to republican experiments which can be successful only under the most favorable conditions. . . . The Western nations are about to place in the hands of the Oriental races the vast resources of civilization—machines, factories, methods of organization, forms of government. It is of the utmost importance that when these forces are carried to Asia there shall go with them the idealism which has made their accumulation possible and their uses human. To give one without the other is to invite calamity, both for the East and for the West."

He goes on to show in a breezy chapter—but for that matter all the chapters are breezy—what Asia thinks of the missionaries. He then takes up the actual work which the missionaries are doing as builders of civilization, as schoolmasters, as doctors, in the emancipation of women, in the remaking of the Oriental social order, in the building up of an Oriental Christian Church, as pioneers of democracy.

Most of this book appeared in a series of articles published in the purely secular magazine, *Asia*. This fact is a comment on the new interest which missions are arousing in the general public. It is also an indication of the spirit in which the subject is treated.

On the whole, we have not seen a more forceful, convincing, and interesting presentation of the place of foreign missionary work in the world movements of today and of tomorrow. It will make many new friends and increase the enthusiasm of a host of old friends of the missionary enterprise. It will prove a mine of stimulating thought and illustration to ministers and missionary leaders.

ALDEN H. CLARK.

Asia Minor. By Walter A. Hawley. New York: John Lane Company. Pp. 329. Price, $3.50 net.

A book, full of color and vivid descriptions of present life and ancient ruins in the heart of Asia Minor and around the sites of the "Seven Churches of Asia," has been written by Mr. Hawley, who is known to many scholars and art connoisseurs as an authority on Oriental rugs. He has the gift of making friends with the people of the remote sections of Turkey, Persia, and the "regions beyond," and tells many interesting incidents. He alludes to American hospitals and schools, but for the most part he deals with places where the Americans are not yet known. There are many illustrations.

A History of the Pacific Northwest. By Joseph Schafer, PH.D. New York: The Macmillan Co. Pp. 323. Price, $2.25.

A revised and rewritten edition of Professor Schafer's condensed history of our Northwestern coast regions is not only interesting reading, but of great value as a reference book. New chapters on the Progress of Agriculture, Industry and Commerce, and Social and Political Changes, have brought the history down to 1918. Dr. Schafer is head of the Department of History in Oregon University, and the author of several books on American history.

OTHER BOOKS RECEIVED

Collapse of Christless Civilizations. By Richard Cameron Wylie, LL.D. Pittsburgh, Pa.: Nat. Ref. Assn. Pp. 135. Price, 50 cents.

Love in Creation and Redemption. By Dwight Goddard. New York: Fleming H. Revell Co. Pp. 278. Price, $1.25 net.

Stories from Far Away. By Cora Banks Pierce and Hazel Northrop. New York: Fleming H. Revell Co. Pp. 156. Price, $1.00 net.

Inside Constantinople. By Lewis Einstein. London: John Murray. Pp. 291. Price, ——

"The Least of These" in Colombia. By Maude Newell Williams. New York: Fleming H. Revell Co. Pp. 183. Price, $1.25 net.

Fear God in Your Own Village. By Richard Morse. Paper. New York: Henry Holt & Co. Pp. 212. Price, $1.30 net.

The Life of Paul. By Benjamin Robinson. University of Chicago Press. Pp. 250. Price, $1.25 net.

WORLD BRIEFS

There are in Manila three large and wealthy concerns manufacturing beer, two of these being said to be under the direction of Friar corporations.

It is announced from Tokyo, Japan, that $50,000,000 worth of forest lands belonging to the imperial family are to be sold. The forests are on the northern island of Hokkaido, where the emperor owns about one-sixth of the total area. The sale will open up a large area for practical cultivation.

Rev. E. W. Thwing, of the International Reform Bureau, is authority for the statement that Siam is suffering greatly from the opium curse, and that millions of dollars are realized annually from its sale. Egypt, Korea, and India are planting large fields of it, and quantities are smuggled into China by way of Singapore and the Straits Settlements.

One of the great philanthropies in the Philippine Islands, for which credit should be given to the Bureau of Health established by the Americans, is the establishment of a leper colony on the island of Culion. More than 3,000 persons, men and women, have been segregated here. A Filipino doctor discovered a method of administering the chaulmugra oil which has resulted in what appears to be a complete cure of more than 200 lepers.

During the New Year's holidays a five days' Camp of Christian Students was held at Epworth Heights, Lonavla, near Bombay, India. Thirty students, coming from Bombay, Poona, Ahmednagar, and Miraj, were in attendance. The study topic was "The Kingdom of God," the general theme being considered under four heads: the teaching of Jesus, the sacrifice of Jesus for the Kingdom, the church's mission, and our personal responsibility. Under the leadership of Rev. N. V. Tilak distinctively Indian forms of worship were used.

. The death occurred in New York last month of Dr. Haroutyoum Tiryakian, a well-known Armenian scholar and leader, at the age of 73 years. He had been president of the Armenian Political Chamber in Constantinople; was arrested as a political prisoner in 1894 and escaped, with his family, to Persia just before the massacres of 1896. He was for nine years physician to the Shah Mozaferredin of Persia. Since he came to the United States he has written several books on psychology and was a recognized authority on ancient languages.

Aleppo has suffered severely during the past months. It has only one hospital. The chief surgeon died, and the woman doctor was so ill with typhus that for several months she was out of her mind. The heavy motor lorries which took food from Alexandretta, the seaport, in to Aleppo completely wore out the carriage road. The snow was deep on the mountains back of the city, and every few days of sunshine brought down torrents of water, which made the valleys almost impassable. One orphanage in Aleppo has 1,500 children, with no winter clothing and very small food rations. Major Stephen Trowbridge, formerly field secretary of the World's Sunday School Association, is superintending relief distribution in this section.

The American Bible Society announces the election of Mr. Churchill H. Cutting as president of the Society. He is a prominent Baptist layman who has been connected with the Society for some time. It also has recently announced the appointment of Rev. Arthur H. Mellen, a native of New York State, a graduate of Hobart College and Alexandria Theological Seminary, to the office of Agency Secretary for its work in Mexico, succeeding Rev. W. F. Jordan, who has been transferred to the care of the Central American States, the Canal Zone, and the Republic of Colombia in South America. Mr. Mellen, after missionary service in Cuba, became assistant minister at Holy Trinity Church in New York, but later volunteered again for missionary work, and at the time of his appointment by the Bible Society was archdeacon in charge of the Mexican missions, and also treasurer for the Board of Missions for the district.

Sec. Stephen J. Corey, of the Mission Board of the Christian Disciples, tells a remarkable story of a missionary physician, Dr. A. L. Shelton, who has been working for many years in Batang, in the western confines of China, on the way to Tibet. He has used every opportunity to gain favor with the Tibetans who came into his region, treating their wounds and illnesses at his hospital in Batang. His chance came after a battle between Tibetans and Chinese. He went, with helpers, out onto the battleground, took care of the wounded, stayed by them and dressed their wounds, and, best of all, intervened or acted as mediator and brought peace between the fighting factions. The Tibetan general reported his acts when he returned to Lhasa; and presently Dr. Shelton received an invitation to come and practice medicine in Lhasa. He has accepted, and started the work which will probably open all Tibet to the missionary.

The Episcopalians have had for many years in Liberia a colored bishop, Bishop Ferguson. He died about two years ago. For many years he had been alone on the field, so far as any visit from the officials of his Mission Board or from fellow officials was concerned. After Bishop Ferguson died, the Board thought it might be well to look into the Church's mission matters in Liberia, and sent Bishop Lloyd out to visit the station. He reports himself as perfectly delighted with what he found. Not a dollar of money had been misspent. The church had grown sixfold during Dr. Ferguson's bishopric. The President of the Republic said that there was no influence in Liberia making for righteousness and national betterment larger than that of Bishop Ferguson. The colored bishop had made good.

The Indian Social Reformer reports that the Bombay Government has issued the following resolution: "It has been represented to Government that, owing to the influenza epidemic, a large number of babies have been orphaned. It is reported that such cases are numerous in Poona and that the missions and other charitable associations are unable to deal with them for lack of funds and proper staff to look after them. The only way in which Government can assist in such cases would be by establishing, at Government expense, crèches in which the orphans can be looked after until they are reclaimed by their guardians or other relatives, or handed over for care and maintenance to some orphanage or other similar institution. His Excellency, the Governor in Council, is accordingly pleased to authorize the collectors of the districts to organize relief in the direction indicated above. Government has no objection to mission agency being employed in running the crèches, but it desires that the control should remain with the collectors. The collectors should be requested to inform Government, through the divisional commissioners, of the action taken by them in accordance with the above instructions, and submit an estimate of the cost involved."

THE CHRONICLE

Arrivals on the Field

December 31, 1918. In Bombay, India, Mr. Thomas B. Hill, to teach in Bombay High School.

January 23, 1919. In Vaddukoddai, Ceylon, Rev. Max H. Harrison, to teach in Jaffna College.

January 25, 1919. In Ahmednagar, India, Rev. and Mrs. Ernest E. Morrill, joining the Marathi Mission.

Births

December 1, 1918. In Sachikela, Angola, Africa, to Mr. and Mrs. Merlin W. Ennis, of the West Central Africa Mission, a daughter, Charlotte Logan.

January 25, 1919. In Tehsien, Shantung, China, to Dr. and Mrs. Lee M. Miles, a daughter, Caroline Mildred.

Marriages

December 31, 1918. In Shanghai, China, Mr. Arthur E. St. Clair and Miss Ruth Yeomans, of the Foochow Mission.

Deaths

January 4. In Sholapur, India, Miss Mary B. Harding, one of the representatives of the Woman's Board of Missions. Miss Harding was born in India, graduated from Mt. Holyoke and Oberlin. For twenty-one years she had carried on kindergarten work in the Marathi Mission. To her effort is due the present Training School for Kindergartners, which serves several missions. With her colleague, Miss M. Louise Wheeler, she had made a collection of Marathi songs — words and music — suitable for the children's use, and hoped to bring out a kindergarten song book. [See page 136.]

March 2. In Longmeadow, Mass., Mrs. Frank E. Garner, aged 76 years, 11 months. Mrs. Garner was a graduate of Mt. Holyoke in 1863. As Miss Flavia Bliss she went as a missionary of the American Board to Turkey, serving two years in Marsovan and eight years in Sivas, where she engaged in educational work. One of her sisters, Mrs. McQueen, was for some years a missionary in Africa and her brother, the late Rev. Charles R. Bliss, was secretary of the New West Education Society. Mrs. Garner has been continually interested in and active for the American Board and the Woman's Board of Missions, of which she was a life member.